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Explanations regarding the
establishment of the United
Industrial Schools - 1847

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EXPLANATIONS
REGARDING THE ESTABLISHMENT OF
THE UNITED INDUSTRIAL SCHOOLS.

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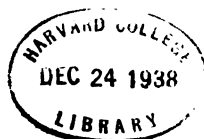
APPENDIX OF DOCUMENTS,
SHOWING THE REASONS WHY THE PROMOTERS
DISSENT FROM THE SYSTEM OF MANAGEMENT OF THE
ORIGINAL RAGGED SCHOOLS.

WILLIAM BLACKWOOD & SONS, EDINBURGH,
AND 37, PATERNOSTER ROW, LONDON.

M.DCCC.XLVII.

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THE promoters of the United Industrial Schools solicit attention to the contents of the following pages, in the belief that it is practicable, under one system of control, to make provision for a full and effective course of secular education, united with sound religious instruction; and in the hope that the plan they have adopted may be found capable of accomplishing these two great ends, on a principle of impartiality to all religious denominations. As they believe that any attempt to apply Industrial Schools for the purpose of proselytism, and that any system which a considerable portion of the community believe to be derogatory to their religion, must necessarily cause feelings calculated to mar the benevolent objects of these institutions, it has been the great object of the promoters of the present plan, to place it on a foundation which may secure the confidence of all the tolerant and serious portion of the public. They feel that they give the best guarantee for the impartiality of their proceedings, by associating in the management, men conscientiously differing from each other in religious opinion, but so far respecting each other's motives and objects, as each to feel, that, for the protection of the interests of his own faith, he can rely on the justice and moderation of all his co-adjutors. While they have endeavoured to strengthen the basis of their establishment, by a series of carefully considered rules, calculated to prevent interference with the religious teaching of each department, they are at the same time cor

scious, that the main ground on which they can appeal to public confidence is this, that, while they personally will not yield to any one in the steadfastness with which they are disposed to hold by the peculiar doctrines of the Church to which they may belong, they place the greatest reliance in the fairness and impartiality with which their fellow-labourers, though differing from them in points so essential, are resolved to carry out the purposes of their union.

As the greater portion of the original promoters of the United Industrial Schools had connected themselves with the previous proposal for establishing ragged or industrial schools in Edinburgh, and as they have found reason to believe that the system of management of those schools is not likely to be conducted on a principle which can meet their approbation, the present tract contains a set of documents calculated to explain the grounds on which they have adopted this conclusion.

MEETING OF THE PROMOTERS OF THE UNITED INDUSTRIAL SCHOOLS.

ON Friday, the 16th of July 1847, a Meeting was held in the Saloon of Gibb's Royal Hotel, consisting of gentlemen favourable to the establishment of Industrial Schools, on a principle calculated to extend their benefits to members of all the leading religious denominations. Among those present were—Lord Dunfermline; Lord Murray; Lord Cuninghame; Lord Ivory; Bishop Carruthers; Bishop Gillis; Rev. Mr M'Donald; Rev. Mr Rigg; Sheriff Jardine; Sheriff Gordon; Sheriff Handyside; Sheriff Innes; Sheriff Neaves; W. F. Campbell, Esq., of Islay; Angus Fletcher, Esq., of Dunans; W. B. D. D. Turnbull, Esq., Advocate; James Simpson, Esq., Advocate; C. F. Shand, Esq., Advocate; Professor Gregory; James M'Kenzie, Esq., W.S.; R. Monteith, Esq., yr. of Carstairs; J. R. Stoddart, Esq., W.S.; John Arnott, Esq., W.S.; Major Mair; Arthur Dingwall, Esq., Advocate; Charles Trotter, Esq.; Mr Boyle; &c.

On the motion of LORD MURRAY, LORD DUNFERMLINE took the chair.

The CHAIRMAN said he felt most anxious for the success of the cause in which they were met. He had, therefore, cheerfully answered their call to attend, and to take the chair at that meeting. The object for which they had assembled was to make provision, so far as their means would enable them to do so, for the physical and intellectual necessities of the destitute children of this metropolis. The object was in itself one of the most pure and enlightened benevolence; but there might, nevertheless, be considerations of great weight which required to be discussed before coming to a final determination on the subject. His duty, however, was simply to confine himself to the expression of a sincere and ardent wish that the business before them might be conducted in a cordial and united spirit, and with an anxious desire to produce that result which, if successful, would be alike honourable to them and beneficial to the public. (Applause.)

BISHOP CARRUTHERS said he most humbly re-echoed the sentiments expressed by Lord Dunfermline with regard to the object for which they had met. The object, in the first place, was certainly to confer an important benefit on the poor and destitute children of this city. They who had the charge of youth knew the necessity—by very severe experience often—of having these poor children educated. They knew the difficulty that there was in managing the young when

allowed to grow up for any time in ignorance, and its concomitant vice. On the other hand they knew, by the same experience, how comparatively easy it was, in general, to manage those who were brought up under proper discipline and cultivation of mind and heart. This, therefore, was unquestionably their first object—to contrive the means of rescuing these poor creatures from ultimate destruction, by giving them a primary and proper education. There was another object, however, in forming an association of this kind; and that was, to bring people together that were often too much separate—(applause)—to break down, as far as they could, that kind of wall of separation which unfortunately existed in society in this country—and to extinguish, as far as they could, that spirit of sectarianism which prevented a man from looking on his fellow-man as a brother—(applause). It was well known what poison had been instilled into the public mind by that unfortunate spirit of sectarianism diffused throughout society in this country, more especially of late years. They felt and saw the effects of it every day around them. Now, he would wish to impress on the minds of their youth that charity was the first principle of religion, and that there was no difference of creed that should ever entitle either children or people to act a hostile part to their fellow-Christians—(hear, hear, and applause). That was the second object they had in view. He could not but express his great gratification at seeing the support—the honourable and noble support—that they had received in this attempt to establish a school for the instruction of the destitute children of this city. There would be many difficulties, no doubt, to be encountered in the execution of the plan for managing the school, but if they brought a cordial feeling of sincerity to bear on their operations, he was persuaded that there was no obstacle that might not be overcome—(applause). He would suggest, however, that the rules which had been drawn up, and which were in the hands of all the members of committee, should not be considered in the meantime as absolutely and definitively the rules of the Association. He would not have it to go forth to the world that these rules were, like the laws of the Medes and Persians, to be perpetual; but that, after time had been given for drawing conclusions from the practical experiments which they might make in the management of the school, they should then be allowed to revise the regulations, and to introduce whatever alterations might be considered necessary for the efficient and successful working of the institution—(hear). That was all he had at present to say, except again to express the great comfort which he felt at seeing an attempt of this kind so far brought to bear; and he trusted that every person, who thought seriously on the great benefit that might result from this endeavour, would do what he could to add to its prosperity and usefulness—(applause).

LORD MURRAY said, as the senior member of the committee—but not the most useful or most active member of it, for to his learned friend opposite (Sheriff Gordon) was all the merit due of framing the rules—he wished to make a single observation. The committee, he

need scarcely say, were anxious to make the regulations as complete as they could; and although they had subsequently received suggestions from several friends, consisting chiefly of variations in expression, some of which he was inclined to think would be improvements, yet he was of opinion that, in present circumstances, it would not be expedient for them to alter the regulations. There would be ample time for this; and while he acknowledged the value of the suggestions which had already been given, he must at the same time state that there were observations to which he looked forward as perhaps more valuable still, namely, the suggestions that would arise out of what might be stated by those persons who were opposed to them. He anticipated that there might be some improvements made upon the rules from these various sources, but he did not think that they would be extensive improvements; and holding these views, he entirely and cordially concurred in the observations made by Bishop Caruthers, that these rules should, in the meantime, be adopted, on the understanding that, at the first general meeting which should take place in the months of October or November, they should be revised, and then established as the fixed constitution of the school—(hear).

SHERIFF JARDINE said, it required no observations in support of the motion he had to make, which was, that the rules drawn up by the Committee should be approved of. He thought they were wisely and judiciously constructed, and could not fail to promote the object which they had in view, namely, to educate these poor destitute children, instead of affording secular education in such a way as virtually to exclude a great number of them from its benefits. He was much disappointed that the plan now proposed had not been adopted when these schools were first got up. He cordially agreed with what had been so well expressed by the reverend father opposite (Bishop Caruthers.) He thought it a sad thing that in all these discussions about religious instruction, so much attention was paid to those points of doctrine about which they differed, instead of to the mild spirit of Christianity in which all are agreed. Those who were the most violent and inveterate in regard to religion understood it the least. (Hear.) Instead of looking to the general spirit of Christianity, they seemed rather to seize on the disputed articles of each other's belief—tearing them up, and flinging them at each other. (Applause.) This was an unfortunate state of things; but he hoped the spirit which would animate this institution would be a very different one; and that they would be found cheerfully co-operating in the promotion of that great object for which they had assembled. He had great pleasure, therefore, in moving that the rules should now be generally approved of. (Applause.)

LORD CUNINGHAME seconded the motion. The object for which they had met had his perfect approbation. He was one of those who were deeply disappointed at the result of the meeting of the first Association which had been attempted on the subject of industrial schools, because he had flattered himself that Edinburgh would have

had the honour of exhibiting a seminary in which the practical doctrines of Christianity could have been taught to children, by Catholics and Protestants working zealously and harmoniously together. Since that could not be accomplished with those who were connected with the first Association, there was nothing for it but to endeavour to repair the deficiency, and to set agoing, as speedily as possible, a school in which the secular education should be free to the children of all denominations, and in which the religious education should be conducted by those belonging to the faith to which their parents were attached. (Hear.) He had only one criticism to make on the rules, and which could be considered before they were finally adopted. It appeared to him that the rules were so framed as to proceed on the supposition, that every child that might be presented for admission to the school, should either have a parent who could choose the religious education, or guardians who could suggest it. Now, there were a vast number who had no such advantages; who had neither the benefit of a parent that could select, nor a guardian that could suggest, the religious education for them. It was therefore for them to consider—and he appealed especially to his reverend friends present—whether, seeing that these schools were established for the first time in a country where the great majority of the population were Protestants, it should not be declared, when application was made for the admission of such children as were deserted both by parents and guardians, or whose religion could not be traced, that these children should be educated in the religion of the Established Church, without entering into the distinctions into which the different classes of Protestants, or Christians, were divided. This would be a proof to the world at large that their institution was perfectly fair, and that they were resolved not to make it a school for proselytising. Were he devising a scheme for the establishment of such a school in Ireland, he would make a proposition of the same kind; and declare that the children to which he had alluded should be educated in the Catholic religion, as that of the majority of the people.

The CHAIRMAN, in putting the motion, called attention to the circumstance, that since the Rules were drawn up by the Committee, an addition had been made, to the effect, that, in the management of the religious instruction to be given to Catholic children, the Catholic Committee of Religious Instruction should be subject to the direction and control of the Catholic Bishop of the district.

The motion having been put, was carried unanimously.

BISHOP GILLIS said, that, having been absent from the country during the late discussions on the establishment of industrial schools, he hoped he would be considered as rising on the present occasion altogether unbiassed in feeling, as he was uncommitted by any previous expression of opinion upon the subject. His purpose in now offering any observations to the meeting on the matter before them, was to explain, that the alteration he had suggested, and which had just been agreed to by the meeting, with regard to the religious in-

struction to be given to the Catholic children being placed under the direction and control of the Bishop of the district, was not made from any thing like want of the most implicit confidence in the Catholic gentlemen appointed on the Committee. Far from it. His object in moving it was this, that he considered that this school was by no means merely an industrial school for Edinburgh. He considered that it was, moreover, an experiment to test the application of a principle which might come soon before the country at large, as the basis of a general system of education. He had not the least hesitation in saying, that he considered that state of society in which any such institution would be unnecessary as very preferable to the one in which we lived; but still, taking things as they were, he considered such a school, on the principles here agreed to, as a very desirable and a perfectly practicable institution. (Hear.) But as he was convinced that this question might, at no distant period, become a great public question, and might be agitated perhaps with some warmth before long, he considered it of great importance that the school here should start on such grounds as would afford as little room for controversy as possible; and therefore, in as far as the Catholic Bishops were concerned, the suggestion which had been made, was made not only as one in accordance with the duty which they (the Bishops) owed to themselves, but as essentially necessary to obviate an objection which, in his opinion, would otherwise certainly be made to any similar plan that might afterwards be proposed as a national one. (Hear.) He never regretted any thing more, in reference to the national system of education in Ireland, than the unfortunate correspondence which took place, with the best and purest intentions in the world on either side, between some of the Catholic Bishops in that country; and which might perhaps have been avoided, had a more distinct understanding existed among all parties before starting. It was therefore of great importance that they should start on such principles as would render the plan unobjectionable to one and all of the Catholic Bishops; —(hear, hear)—because the rule as it originally stood might have afforded room for objection to some of the Bishops, who were not obliged to know the particular circumstances of the case as they existed here; and whose opposition might be seriously detrimental to the success of any general plan. The rule as it now stood he considered a perfectly workable one; and he was sure that it would work for nothing but good. The Bishop added, that he was most heartily willing to go all the lengths that he could go with his Protestant brethren, to put an end to the unfortunate differences which existed between Catholics and Protestants; and he therefore begged to be understood as perfectly acquiescing in the approbation given to these rules *ad interim*. (Applause.)

LORD DUNFERMLINE said he might be excused if he now offered them his sincere congratulations upon the result of the meeting. He considered that Bishop Carruthers had stated that which was true when he said that this meeting was not only met for purposes of bene-

volence, but that it was also met for the establishment of great and important principles, and for which this Association had now made themselves responsible. (Hear.) They were, therefore, acting a very important part with reference to one of the greatest questions which could agitate the public mind; and it was an unspeakable satisfaction to him to find that they had unanimously agreed to place these schools on a basis which would include children of all denominations. The legislature had, with some very few, and he firmly believed expiring exceptions, provided that no man should be restrained in the enjoyment of his civil rights by reason of his religious opinions; and this meeting had, as it appeared to him, acted most wisely in pursuing the same course, and had set a most useful and honourable example in adopting that principle of perfect equality and impartial justice, and in applying it to education, which was one of the greatest of all boons, and the mightiest of all instruments. (Applause.) He would only advert to one other point which had been referred to by Lord Cuninghame, who had suggested that in certain cases the Association should decide in what religion the children should be trained. He thought that his Lordship had touched on that which he (Lord Dunfermline) considered to be one of the most delicate and important considerations which could be brought before the meeting. Now, he would state what appeared to him to be the rule adopted by the Association. They must all admit, without hesitation, the inalienable right of every man to exercise his free and independent judgment in selecting that sect to which he was disposed to adhere, and the consequent right to train his children in the faith which he himself professed. Now, it was extremely probable, as had been stated, that there might be many children who were orphans—that there might be more who were the children of destitute and negligent parents—and that there might even be some parents who were the corrupters of their own offspring. With respect to all these cases, it was the invariable and inflexible rule of the Association to use every possible means to ascertain what was the faith of the parents, and rigidly to adhere to the principle of bringing up the children in the profession of the parents. (Applause.) If they were once to assume, that because a parent was negligent, there accrued a right, in any quarter, to regulate or divert the religious opinions of his child, they would be at once violating that sacred principle to which he had referred, and establishing a precedent liable to great abuse. (Hear, hear.) They would necessarily be charged with endeavouring, through means which were most unjustifiable, to introduce proselytism—a charge against which they could have no protection but that of always saying that they applied to the most destitute and humble of their fellow-subjects that rule, which respected the right of every man to choose his own faith; and that they would treat the most humble and destitute of their fellow-subjects with the same respect as they would treat those in more fortunate circumstances, and whose feelings they could not offend or shock with impunity. It was of importance that

they should show, in conducting the institution from beginning to end, that the strict and invariable rule was to adhere to the great principles of impartiality, equality, and justice. This is the rule which had been adopted by the Association, and he trusted that it would be found to be as invariably applicable in practice as it was sound in principle. (Applause.) It was on these principles that this Association was founded; and he for one firmly believed that a day would come when a national system of education would be founded on similar principles. (Applause.) It must be kept in mind, that these schools are exceptional and distinguishable from other schools, in two very important particulars. The children for whom provision is to be made, are assumed to be destitute, and without parents who are either capable or willing to provide for their sustenance, or for their education, secular or religious. This Association, therefore, provides for their sustenance, and for their instruction religious as well as secular, and, in so doing, it assumes duties that in the ordinary case devolve on the parents, or the pastors of the parents.

SHERIFF INNES said—After the solemn, and he believed sincere disclaiming of all sectarianism which they had heard at the first meeting for promoting ragged schools—in this very room, and with the noble Lord now in the chair presiding—he had felt a painful disappointment at the result, mixed with a feeling of distrust of all such professions, and at first even a doubt whether their benevolent scheme were practicable in any circumstances. The constitution now submitted to the meeting, however, had gone far to remove that doubt, and showed how men conscientiously differing might yet work together for the great object of education, for religious education—for without religious teaching, education would be of little avail. These regulations appeared to him to have happily solved a problem not solved before. But for carrying the scheme into practice, everything depended on the choice of its managers. It would not succeed unless they obtained the services of men zealous enough to devote their time and energies to the cause, and yet so honest as to withstand the mighty temptation of promoting by undue means the doctrines they themselves most firmly believed. He thought the list he had to suggest promised well. He had much pleasure in proposing the names of the committee (which he read), and he felt satisfied that in such hands, if in any hands, their constitution would have fair play, and their scheme a prospect of success.

After some remarks by Mr James Mackenzie, W.S., to the effect that when a deserted child was adopted by any individual who made a special provision for the child's maintenance at the school, it would be the duty of the managers to consider favourably the religion in which that individual desired the child to be brought up,

MR TURNBULL, Advocate, seconded the motion of Mr Sheriff Innes, which was unanimously agreed to.

MR FLETCHER of Dunans, in moving a vote of thanks to Lord Dunfermline for his conduct in the chair, said he begged at

the same time to return, on his own part, and on the part of the Catholics of Edinburgh, the most heartfelt thanks to those Protestant gentlemen who had come forward to aid them in this matter. Having performed this duty, they would perhaps allow him to make a remark or two. He would not go into the question of the exclusion of the Catholics from another institution. There was some doubt entertained as to the fact of that exclusion before the late meeting in the Music Hall, but he himself had very little doubt from the first about it. Mr Fletcher then referred to the establishment of the present institution, and said, that it had occurred to those with whom it originated, that the best way to secure the sympathies of both Protestants and Catholics was to make it accessible to Christians of all denominations; and the manner in which the appeal had been responded to was such as gave the most confident hope that the institution would be as successful as the most devoted friends of toleration could desire. He could not help noticing a remark which had been made at the meeting to which he had referred, to the effect that the Catholics were not the prime movers in the opposition to the manner in which the original schools were proposed to be conducted; and that they were merely put forward as the mouthpieces of certain other parties behind the scenes. Here Mr Fletcher read a quotation from the speech of Sheriff Speirs at the late meeting in the Music Hall, in which this averment was made. He then went on to say that he took blame to himself, if blame there was, in so far as at an early period, and before any correspondence had appeared in the newspapers on the subject, he had taken the opportunity of stating, at a meeting of the Charitable Society of St Vincent of Paul, his decided opinion as to Catholics being excluded from any voice in the management of these schools; and he, at the same time, impressed on his Catholic friends the necessity of doing something to carry out the benevolent objects of those parties who had come forward as the advocates of ragged schools. Therefore, if there was any merit or demerit in what had been done, it lay, not with their Protestant brethren, who had subsequently so honourably assisted them, but with the Catholics themselves. (Hear, hear.) Mr Fletcher then noticed what had been stated at the late meeting in the Music Hall, in regard to the Roman Catholic principle being that the Bible should not be freely given to all; and to disprove that statement he read the following letter of his Holiness Pius the Sixth to the Most Rev. Anthony Martini, Archbishop of Florence, and which was attached to the Douay version of the Scriptures circulated in this country:—

“Beloved son, health and apostolical benediction! At a time that a vast number of bad books, which grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors

which are so widely disseminated in those corrupt times; this you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity; especially when you show and set forth, that you have added explanatory notes, which being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus you have not swerved either from the laws of the congregation of the index, or from the constitution published on this subject by Benedict XIV., that immortal Pope, our predecessor in the Pontificate, and formerly, when we held a place near his person, our excellent master in ecclesiastical learning—circumstances which we mention as honourable to us.

“We therefore applaud your eminent learning, joined with your extraordinary piety, and we return you our due acknowledgments for the books which you have transmitted to us, and which, when convenient, we will read over. In the meantime, as a token of our pontifical benevolence, receive our apostolical benediction, which to you, beloved son, we very affectionately impart.”

He then read the following imprimatur of an Irish bishop, also attached to the same version of the Scriptures:—

“This new and portable edition of the Douay Bible, printed by the firm of Simms and M'Intyre, Belfast, has been diligently and carefully collated with the most approved versions in the English language previously to its publication. I hereby sanction its circulation among the faithful, feeling convinced, that if read with becoming reverence, humility, and pious dispositions, its perusal will be attended with great spiritual advantage.

CORNELIUS DENVIR, D.D.,

R. C. Bishop of Down and Connor.

Given at Belfast this 24th day of July 1839.”

This recommendation of the Pope was not got up for the occasion, but was given so far back as 1778.

It was evident, therefore, that the circulation, among the faithful, of the Sacred Scriptures, was expressly sanctioned by the Catholic Church. He believed that the price of the copy of the DOUAY version in his hand, was three shillings, or even less. It was thus brought within the reach of almost the poorest among them. This fact he considered a sufficient answer to those who charged the Catholic Church with the exclusion of the Bible from the libraries of the laity, and from the schools in which religious instruction was imparted to children. It had been remarked by a witty political writer, that calumny, like a certain malady, runs in the blood of a certain southern nation. “They accuse you of having killed your father and your mother, and of having assassinated your own children. Every one knows the meaning of this. Your accusers don't love you. And after all, the accusation does not materially injure you in public estimation, when all your relations happen to be alive.” Thus it was with the opponents of Catholics. They accused them of suppressing the Bible,

and excluding it from library and school. Their meaning was obvious. The accusers did not love Catholics. The accusation, however, would not in public estimation injuriously affect the accused, when it was known that among Catholics the circulation of the Bible was sanctioned and encouraged. It had often surprised him to observe how recklessly charges were made against a community, which would not be hazarded against an individual member. By some it appeared to be considered quite legitimate to prefer against the Catholic community, charges which no one in the intercourse of society would dream of preferring against an individual Catholic. The practice was as ungenerous as it was unjust, and he hoped it would be discontinued. He concluded by moving the thanks of the meeting to his Lordship for his conduct in the chair. (Cheers).

MR CAMPBELL of Islay seconded Mr Fletcher's motion of a vote of thanks to Lord Dunfermline, and expressed his heartiest concurrence in the plan by which the institution was to be conducted.

The motion was unanimously agreed to.

MR NEAVES, Advocate, who had joined the meeting some time after the proceedings had commenced, said that he had had great pleasure in acting as one of the Committee who had prepared the constitution which had now met the temporary approval of the meeting. In adjusting any scheme of this kind, it was no easy matter to make regulations which would provide for all the cases that might arise, and experience would here be a useful guide. Of this he was sure, that the spirit in which the members of Committee had met and matured these regulations—and he believed such was also the feeling of all now present—was one of the most upright and charitable nature; and he could not doubt that, when this plan was before the public, it would receive that candid consideration which was due to it, and that the institution itself, when in actual operation, would secure the confidence and support which the character and motives of this meeting might justly claim for it. He was satisfied that the course which they were pursuing was one not only consistent with Christian feeling, but such as Christian feeling imperatively dictated. (Hear.) They saw in this town a large body of poor children destitute of the means of ordinary education, as well as the means of religious instruction; and it was pressed upon them as a fact which could not be overlooked, that the great proportion of these children were of Catholic parents. Taking this state of things as it stood, looking to these poor children as our fellow-creatures and fellow-Christians, and deploring and deprecating their unhappy condition, we seek to make them better by putting the means of instruction within their reach. We do so for two reasons, both of which are eminently cogent, though the one implies a higher motive than the other—we do it for their good, and for our own—for their good, that they may be rescued from vice and misery—for our own, that as fellow-citizens, with whom we are to live and to share the duties and trials of life, they should be brought up in such a manner that if they do not benefit society, they shall at least not be a

nuisance and a curse to it. (Applause.) We are under the same obligation to rescue them from ignorance and wretchedness, as that which binds us to relieve unhappy creatures labouring under fever or plague. In the one case, as in the other, the disease is an evil not only to those who are afflicted with it, but it will bring its punishment upon us also, if we do not seek to save them from its influence. How are we to do this? Are we to do it in a spirit consistent or inconsistent with Christian charity and humane feeling? Are we to carry along with us a respect for the laws of nature and of God? Are we to act in accordance with the great rule addressed to us in the Scriptures, that we should do to others as we should wish them to do to us. If we are to act upon that paramount rule, we must adopt the principle, that every parent is entitled to bring up his child, or to see it brought up, in that faith which he himself professes. (Applause.) Every parent is vested with this right, and no third party is entitled to come between the parent and the child in the exercise of it. When these children have grown up—when as adults they can think for themselves, there may be no objection to the use of every legitimate means for their conversion from error by any religious denomination conceiving itself to be in possession of the truth. This is a privilege which, within the limits of fair discussion, every religious sect in this country is entitled to exercise towards those whom it considers to be mistaken in their belief. But with regard to these poor children, are we to make their hearts and minds the arena for controversy? Are we to turn an institution intended for their benefit into the means of imbuing them with our own personal religious opinions? Are we to interfere with the near and dear relation which subsists between parents and children, and thus sever the tie which of all human bonds is the most sacred and the most essential to the welfare of society? This was the question to be determined. It was said that it was not unreasonable to require Catholic children to read the Bible. This might sound very plausible, but the argument was founded on a fallacy. In one way it might not be unreasonable, and in another way it might be unreasonable, to impose such a test or condition. There is a Protestant version and a Protestant canon of the scriptures, and there is also a Catholic version and a Catholic canon. Now, if Catholic children are to be made to read the Protestant version of the Protestant canon of the scriptures, and further, if they are to be required to do so under the tuition of Protestant teachers, it is not unreasonable that Catholic parents should object. (Applause.) It might be unreasonable for them, as Lord Murray had remarked on a former occasion, to be Catholics at all—(a laugh)—but it was not unreasonable in them, while they were Catholics, to act upon Catholic principles. It was more unreasonable in us to ask them, while they remained Catholics, to violate in their children all the rules of the Catholic faith. It had been said, indeed, that in some cases Catholic parents had consented to send their children to these Protestant schools. It is difficult to say what a parent might not be tempted to do to rescue his children from utter ignorance, and at the same time

to procure food for them when they were starving. But if they did so, it must be a violation of conscience and of principle; and it was a bad beginning for the religious instruction of a child, to make it the instrument of tempting its parent to violate his religious belief. Little benefit could follow from such an inauspicious and unhallowed commencement; and if other considerations of a meaner kind were brought into play, the result was likely to be all the worse. If the case were reversed, and if in a country where the Catholics were rich and powerful, and the Protestants poor though numerous, the communication of instruction was fettered by the condition that Protestant children should read the Bible in the Catholic version of the Catholic canon, and with the explanations imparted by Catholic teachers, it cannot be doubted that an outcry would be resounded throughout Protestant Europe against the injustice and intolerance of such a scheme. Do not let Protestants be parties to such a sin as that of tempting parents to a violation of their consciences, under the compulsory alternative of seeing their children consigned to wretchedness and crime. Do not let us say to them, "Your children must starve, your sons must be brought up as thieves, and your daughters as precocious prostitutes, unless you surrender their religious faith to our hands." Let us endeavour to save these poor children in a manner compatible with the religious scruples of their parents, and with the natural claims which every parent has to transmit his own faith to his own child in the first instance. That privilege belongs even to those parents who may in other respects, and in their own conduct, have cast off the restraints of religion, but who may still have a lingering and redeeming wish that they shall secure to their children the religion which they believe to be true, and which they have not abandoned, however they may have forgotten to practise it. It is not easy to see how a truly Christian man should refuse to give facilities to any parent professing any form of the Christian faith to teach his child what it is duty to teach it. But this institution does not even ask Protestants to give their money to this purpose. It proposes a method by which the religious instruction of each section shall be defrayed by the funds of its respective adherents. We are asked merely to combine in allowing this to be done, and in furnishing at the same time the means of giving general education in the elements of those branches of tuition into which no sectarian feeling can enter, and of training them up in those arts and habits of industry which Catholics and Protestants alike require, and which, along with an instruction in their respective forms of Christian doctrine, will best preserve them from an idle and a lawless life. These are the objects which have induced gentlemen of different opinions in other things, to come forward in support of this benevolent scheme, and it is earnestly trusted that it will receive such support as may not only establish it here, but recommend its adoption in other parts of the kingdom. (Loud cheers.)

LORD DUNFERMLINE briefly expressed his acknowledgments for the compliment which had been paid to him by the vote of the meeting; and the meeting adjourned.

General Committee of the United Industrial Schools of Edinburgh.

President—LORD MURRAY. *Vice-President*—BISHOP CARRUTHERS.

ORDINARY MEMBERS.

Lord Dunfermline; John M. Lindsay, Esq., P.C.S.; John T. Gordon, Esq., Sheriff of Aberdeen; John Jardine, Esq., Sheriff of Ross; Charles Neaves, Esq., Sheriff of Orkney; James Mackenzie, Esq., W.S.; William Chambers, Esq.; Professor Gregory; William Ivory, Esq.; Alexander Cowan, Esq.; Angus Fletcher, Esq. of Dunans; W. B. D. D. Turnbull, Esq., Advocate; George Brown, Esq.; John Boyle, Esq.; Charles Hargitt, senior, Esq.; and J. H. Burton, Esq., Advocate.

Secretary—J. F. Gordon, Esq., 23, York Place.

Treasurer—Robert Gordon, Esq., 28, London Street.

Auditor—Donald Lindsay, Esq., 15, Abercromby Place.

Constitution and Rules of the United Industrial Schools of Edinburgh, adopted, ad interim, at a Meeting held in the Royal Hotel, 16th July 1847—

Right Hon. LORD DUNFERMLINE in the Chair.

NAME.

1. An Institution shall be established, to be called "THE UNITED INDUSTRIAL SCHOOLS OF EDINBURGH."

OBJECT.

2. The object of the Institution shall be to rescue poor and destitute children from idleness and evil temptations, by gathering them together during the day-time beneath the roof of a school, where they may receive religious and general Instruction, and be trained up in habits of industry and good order.

FUNDAMENTAL PRINCIPLES.

3. The following shall be the Fundamental Principles of the Institution:—

The Religious Instruction shall be distinct from the ordinary Education given to the Children. Protestant children shall receive Religious Instruction from Protestants only, and Catholic children shall receive Religious Instruction from Catholics only, in separate rooms of the schools, and at such hours as shall be afterwards found to be most suitable.

The Protestants, subscribers to the Institution, separately on their part agree that all the expenses of the Religious instruction given to Protestant children, shall be defrayed from Protestant subscriptions.

The Catholics, subscribers to the Institution, separately on their part agree that all the expenses of the Religious Instruction given to Catholic children, shall be defrayed from Catholic subscriptions.

Each child shall be instructed in the religion of its parents.

When a child is an orphan, every means shall be taken by the Acting Committee to ascertain from the child itself, or from its relations or friends, or from its sponsors, guardians, or natural custodiers, or from any trustworthy source, the religion of its parents.

When a child is an orphan, and the religion of its parents cannot be ascertained, the child shall receive Religious Instruction as its guardians or natural custodiers shall direct.

In any case where the parents or guardians, or natural custodiers of a child, express a wish that it shall not attend the Religious Instruction given at the Schools, and shall at the same time satisfy the Committee that the Religious Education of the child will be duly attended to at home, such child, without attending the Religious Instruction given in the Schools, shall receive all the other benefits of the Institution.

The Teachers of ordinary education in the Schools shall be laymen, Protestant and Catholic.

All the children attending the Schools shall, in the course of each day, receive a supply of food.

All the children attending the Schools shall, in the course of each day, be enabled and allowed to take regular exercise.

All the children attending the Schools shall, besides ordinary education, be taught some useful industrial occupation.

Except in so far as the expenses of Religious Instruction are concerned, and which are otherwise expressly provided for, the expenses of the Institution shall be defrayed from the common funds subscribed.

GOVERNMENT.

4. The Institution shall be governed by a General Committee consisting of fifteen Ordinary Members, with a President and a Vice-President, a Secretary, and a Treasurer, of which Committee a majority shall be Protestants.

The General Committee shall have full power to make all necessary regulations for carrying the Institution into operation in accordance with its fundamental principles, and shall for that purpose be at all times entitled to give instructions to, as well as to review the proceedings of, the Acting Committee. It being always provided, that the powers of the General Committee, in reference to Religious Instruction, are specially restricted and arranged according to the subsequent regulations which constitute the Committees for Religious Instruction.

The General Committee shall meet regularly on the first Monday of August, November, February, and May, in each year, and oftener if required. The quorum to be fixed by the Committee.

The General Committee shall, at each regular Quarterly Meeting, or when they think it proper, appoint two members, a Catholic and a Protestant, who shall not be members of the Acting Committee, whose duty it shall be to visit and inspect the schools at their pleasure, and to make such reports as they may think advisable to the General Committee.

RELIGIOUS INSTRUCTION.

5. The Religious Instruction given in the Schools shall be exclusively and entirely under the direction of two separate Committees of Religious Instruction, namely, a Protestant Committee to be chosen by and from the Protestant Members only of the General Committee; and a Catholic Committee to be chosen by and from the Catholic Members only of the General Committee. In both cases the Committee of Religious Instruction shall not consist of less than three members, of whom one shall act as Secretary to the Committee, and also be a Member of the Finance Committee.

The Protestant Committee of Religious Instruction shall have the entire management of the Religious Instruction given to Protestant children; as a part of which instruction, the authorised version of the Bible shall be read every day.

The Catholic Committee of Religious Instruction shall have the management of the Religious Instruction given to Catholic children, subject to the direction and control of the Catholic Bishop of the district. The reading of the Sacred Scriptures shall form a part of the daily Religious Instruction.

The Protestant Committee shall receive instructions from, and be reviewed in its proceedings by, the Protestant Members of the General Committee only.

The Catholic Committee shall receive instructions from, and be reviewed in its proceedings by, the Catholic Members of the General Committee only.

TREASURER.

6. The Treasurer shall manage the whole funds of the Institution, and shall be assisted by a Finance Committee, consisting of the Secretary, one Member of each Committee of Religious Instruction, and four ordinary Members, to be chosen by and from the Members of the General Committee.

Payments shall be made by the Treasurer to each Committee, and for the General purposes of the Institution, on such orders as shall be directed by the General Committee.

SECRETARY.

7. The Secretary shall attend, and keep the Minutes of all Meet

ings of the Finance Committee, the Acting Committee, and the General Committee, and shall conduct the whole correspondence of the Institution.

ACTING COMMITTEE.

8. The Institution shall be managed by an Acting Committee, to be composed of the two Committees for Religious Instruction, and the Finance Committee.

The Acting Committee shall manage the whole practical operation of the Institution, except in reference to Religious Instruction, which is exclusively confided to the Committees of Religious Instruction.

Every application for admission to the Institution shall be investigated and decided by the Acting Committee.

All Teachers who are not Teachers of Religious instruction, and all other Office-bearers or servants of the Institution, shall be appointed by the Acting Committee.

The Acting Committee shall meet regularly on the first Monday of each month, and oftener if required.

The Acting Committee shall, by some of its Members, officially visit and inspect the Schools once a-week at least. Such visits shall be minuted in the proceedings of the Acting Committee.

9. All the Committees of the Institution shall keep regular minutes of their Meetings and transactions.

10. The duration of all Offices and Committees shall be annual, unless otherwise provided, and each Office-bearer or Member of Committee shall be re-eligible.

11. A General Annual Meeting of the Subscribers to the Institution, at which the General Committee shall be chosen, shall be held on the first Monday of February in each year.

APPENDIX OF DOCUMENTS

RELATING TO THE

CAUSES OF THE DISSENT FROM THE MANAGEMENT

OF THE

RAGGED SCHOOLS.

CONSTITUTION AND RULES OF THE ASSOCIATION FOR THE ESTABLISHMENT OF RAGGED INDUSTRIAL SCHOOLS FOR DESTITUTE CHILDREN IN EDINBURGH.

1. It is the object of this Association to reclaim the neglected or profligate children of Edinburgh by affording them the benefits of a good common and Christian Education, and by training them to habits of regular industry, so as to enable them to earn an honest livelihood, and fit them for the duties of life.

2. With this view the Association shall establish and maintain one or more Schools for such Children, in such parts of the city, or suburbs, as may be found most advisable.

3. The following classes of children shall be excluded :—1st, Those who are already regularly attending Day-Schools ;—2d, Those whose parents are earning a regular income, and able to procure education for their children ;—3d, Those who are receiving, or are entitled to receive, support and education from the Parochial Boards ;—with this declaration, that it shall be in the power of the Acting Committee to deal with special cases, although falling under any of these classes, having regard always to the special objects of the Association.

4. The Association shall consist of all Subscribers of Ten Shillings per annum and upwards, and of all Donors of Five Pounds and upwards.

5. It shall be governed by a General Committee, consisting of fifty Members, (fifteen being a quorum,) and an Acting Committee, consisting of twenty-five Members, (five being a quorum,) with a Secretary and Treasurer. The Acting Committee shall be entitled to be present and vote at all Meetings of the General Committee.

6. A Meeting of the Association shall be held annually, in April, when a Report of the proceedings shall be read, and the Committees and Office-bearers elected for the ensuing year. The Acting Committee shall meet at least once every month.

7. The Acting Committee shall have power to elect the Office-bearers, to appoint Local Committees, and to make Laws and Regulations to be observed in conducting the business of the Association ; and all Schools to be established by the Association shall be subject to such Laws and Regulations ; but no School shall be established without the consent of the General Committee.

8. The appointment of Teachers, and other Officers, shall be made by the Acting Committee.

9. The general plan upon which the Schools shall be conducted shall be as follows, viz. :—

To give the Children an allowance of food for their daily support.

To instruct them in Reading, Writing, and Arithmetic.

To train them in habits of Industry, by instructing and employing them daily in such sorts of work as are suited to their years.

To teach them the truths of the Gospel, making the Holy Scriptures the groundwork of instruction.

On Sabbath the Children shall receive food as on other days, and such religious instruction as shall be arranged by the Acting Committee.

TO THE EDITOR OF THE SCOTSMAN.

SIR—I read with great interest the report of the public meeting for instituting “Ragged Schools;” but I did not observe the name of any Roman Catholic clergyman among those on the platform. Will you be so obliging as to inform your readers whether any catechism, or creed, or Confession of Faith, is to be taught in these schools? And if so, which they are? If the teaching shall exclude Roman Catholic children, the scheme will fail, because these constitute a large number of the destitute; and as long as one young beggar can legitimately say that the school doors are barred against him, it will be impossible to clear the streets of the nuisance which now infests them. Scores of children will take shelter under the plea of exclusion, who perhaps care little for religion, but love much a vagrant life. Aberdeen had experience of this result. I am, &c.

A PROTESTANT DISSENTER.

—*Scotsman*, 14th April 1847.

THE RAGGED SCHOOLS—CATHOLIC CHILDREN.

More than a fortnight since, “A Protestant Dissenter” asked, through our columns, whether it was intended to exclude Roman Catholic children from the Ragged Schools now being instituted, and pointed out both the unjust and invidious nature of the exclusion, and its injurious operations as regards the efficiency of the schools. No answer to this question has yet been given—a silence which, it will naturally be inferred, would not have been kept if a satisfactory reply had been possible. We know that subscriptions are withheld until this point be cleared up, and would fain hope that those in the management of the proposed schools will at least disclose their intentions, whether they be good or whether they be evil.—*Scotsman*, 1st May.

TO THE EDITOR OF THE SCOTSMAN.

SIR—Our attention has been called to a paragraph in your paper of Saturday last, referring to a letter which had previously appeared in your columns, in which the question had been asked, “Whether it was intended to exclude Roman Catholic children from the Ragged Schools now being instituted?”

To this question we beg leave, in the most unqualified manner, to reply in the negative. The schools are open to all children, whatever may be the religious persuasion of themselves or their parents, who are found, on due inquiry, to be in a condition of utter neglect and destitution, which is the essential qualification for admission. We are, &c.

JOHN COOK,

GEORGE MELDRUM,

} Secretaries to the
Association.

Edinburgh, 3d May 1847.

TO THE EDITOR OF THE SCOTSMAN.

SIR—Messrs Cook and Meldrum have kindly stated that it is not intended to exclude Roman Catholic children from the Ragged Schools, but that “the schools are open to all children, whatever may be the religious persuasion of themselves or their parents.” Of this I never entertained any doubt; but my questions were—Whether any Catechism is taught in these schools, and if so, which it is? Also, whether the Protestant version of the Bible is used, and whether reading in it is imperative on all the children attending the schools?

These questions have not been answered, and I now request Messrs Cook and Meldrum to favour your readers with a reply to them. It is quite possible that the Directors may make Roman Catholic children welcome to come to the schools on condition that they learn the Shorter Catechism and other doctrines of Protestantism, but that the Roman Catholic parents and clergy may object to this, and that the practical result may be the exclusion of their children. Many of your readers desire to see this point cleared up.—I am, &c.

Edinburgh, May 6, 1847.

A PROTESTANT DISSENTER.

MR BURTON TO MR COOK.

May 10, 1847.

MY DEAR SIR—You would probably see another letter in the *Scotsman*, emanating, I suppose, from the same quarter as the first inquiry. I do not know who is the writer, but I find *his* corresponds with the view I mentioned to you, and with that of the editor of the *Scotsman*, and some others who take much interest in the affairs of the industrial schools—that your letter was no answer to the original question. I took the opportunity, after having seen you on Friday, to write privately to the editor of the *Scotsman*, to prevent all mistakes, informing him that I felt quite sure you for your part had intended honestly to answer what you thought the question.

I think the sooner the public are honestly and fairly informed how the matter is to stand, the better. Such a system on purely Protestant principles is a project that I think its founders need not be ashamed to avow—it will do a deal of good—and so will one on Roman Catholic principles. But I anticipate much mischief if a system be adopted, which, professing to be universal, shall virtually exclude a large portion of the most miserable and most ignorant of the population. If you should say it is not you that excluded the Roman Catholics, but their own unreasonableness in their prohibiting their children from being present at Protestant forms of worship, you will assuredly be told that you are the more unreasonable of the two; for you demand that the children of another religion shall follow your worship, while they only ask leave for their own children to follow their own worship, and do not desire to meddle with yours.

It will not suffice to say that there is no form of devotional exercise or reading to be used but such as embraces the great fundamental truths of Christianity, and should be alike acceptable to Catholic and Protestant. If there is such a compromise, it cannot be equitably dictated by one side. The Roman Catholic community would require to be a party to it by being represented in the management. They cannot be expected to trust to Protestants solely deciding on what is and what is not among the fundamental doctrines of their own Church.

It is true that when you once avow this virtual exclusion of Catholic your schools cease to be on the wide all-comprehensive basis on which

would like to see them stand, but it is better that they should so be known than that they should profess one thing and do another. For my part, I incline to think a divided system would be better policy than an attempt to embrace Roman Catholics. A mixed management would excite much delicate discussion, and would be always precarious. I fear there are many worthy people who think children should be rather left to grow up heathens than be educated in Catholicism—the purely Protestant schools would have their subscriptions, and do good therewith. On the other hand, I have no doubt there are abundance of Catholics who would not subscribe to “heretic” schools—let them have a system of their own. Many people I hope would subscribe to both, or give their money where it is most needed, on the principle that there is none of the great departments of the Christian religion that is not better than no religion at all.

I am thus as an individual inclined to think that a divided system would be the best in point of policy, although certainly, if the committee of management should enlarge its basis, and admit a share of management to the Roman Catholics, I would be the last man to think they did wrong. But what I cannot help thinking in the mean time essential, is a distinct promulgation to the public of the proposed management, in order that, if it is determined to oppose any Roman Catholic element in the management, there may be no useless contest to effect an object which, if the people at the head of the present arrangements have made up their mind not to allow, it would only be a waste of exertion to attempt.—I am, &c. J. H. BURTON.*

MR COOK TO MR BURTON.

Edinburgh, 12th May 1847.

MY DEAR SIR,—I have now fully considered the important question to which your letter of the 10th instant refers. It is one on which I think you and those who entertain the same views, are entitled to the most frank exposition of the principles on which our Industrial Schools are to be conducted; and I can assure you that it was from no wish to withhold this that the communication made by Mr Meldrum and me, in answer to the paragraphs in the *Scotsman*, did not enter into details. We thought that what we said distinctly answered the inquiry; and, not being fond of newspaper appearances, we preferred to limit our communication to what seemed absolutely necessary.

I still am unwilling to enter into details in the columns of any newspaper, and should not wish to do so unless requested by, or without previous consultation of, the committee. Should it be wished, however, by subscribers to the association, I will bring the matter before them. Meanwhile, the frank statement made by you of your views, as a friend, shall be equally frankly met by me, and you are at perfect liberty to make what use you please of my answer in communication of its contents to the gentlemen you have referred to, or to any others interested in the subject.

* When this correspondence first appeared in the *Scotsman*, as Mr Burton's letters were mere private communications for the purpose of eliciting information, written without any attention to style, or the other requisites of documents intended for the public, it was thought unnecessary to append his signature; and Mr Cook very handsomely acceded to this arrangement. But as the letters have since been spoken of as involving a “charge” against the committee, and their writer, though inclined to avoid needless publicity, does not desire to escape from any responsibility connected with their publication, it is considered proper, in the circumstances in which the question now stands, to print the correspondence with his name.

It seems to me that in any industrial scheme the mightiest engine for good must be religious instruction. The character of this instruction must evidently be most simple, to be adapted to the capacity of those for whom it is meant. Reading of the Scriptures necessarily must form a part in all Protestant schools, and, in my opinion, the Scriptures ought not to be used under any limitation or restriction. Were any other principle adopted in this school, it would be placed in a totally different position, and not meet my approval. Thus I for one not only approve of, but could not consent to any alteration in, its present constitution in this respect. The active charity and benevolence of the Roman Catholic body in this city I most readily admit, and these have my respect. In such a scheme, then, as the present, I would gladly see such parties members of committee, did I not consider that this must lead to discussion as to the question of religious instruction. I have had the feeling, too, that to ask the co-operation of a few of their number on the committee with this bar in the way, which a majority of the committee felt that they could not consistently with principle remove, would be regarded merely as an idle compliment, if indeed it was not received as an insult. To avoid, then, such discussion, I have always been, and still am, opposed to their acting on the committee, and I do not see how the difficulty can be obviated.

I, of course, regret that the simple religious instruction proposed to be given at our schools should seem to the Roman Catholic body so objectionable as to make them withhold their support to these. At the same time I should be the last to feel want of respect for opinions which I know to be as honestly and sincerely entertained as my own, nor can I blame any course which, on consideration, they shall think proper to adopt. My opinion as to that course decidedly coincides with your own, that if they shall feel they cannot conscientiously support our school, they ought to institute one themselves. There is an ample field both for their labours and ours, and we should each in our own way pursue our course, without other feeling or wish than to do the utmost good in our power.

As to the matter of subscriptions, we cannot of course expect the Roman Catholics to support us if they think it necessary to institute schools of their own. I certainly do think, however, that our principle of religious instruction is so simple and fair as to commend our schools to the support of every Protestant, and I am very sure that nothing either in our constitution or in our operations hitherto is open to the charge of bigotry or illiberality; and from what I have seen of the committee, I feel confident that our future actings will not be open to such charge.—I am, &c.

JOHN COOK.

MR BURTON TO MR COOK.

14th May 1847.

MY DEAR SIR,—Your letter of the 12th is in the fair and candid spirit which I would have expected you to write in, and I beg to thank you for so politely and fully explaining your views. I consider that you have in general told me your own sentiments only, but that you have, at the same time, in so far given me a clue to the principle on which the managing committee are to act, that you allow it distinctly to appear that you would not be connected with them unless their intentions were generally in harmony with the views you have stated.

My main object is simply that Roman Catholics shall have the benefit of the new system in one form or other—either through your schools or otherwise. I am desirous, therefore, to know as clearly as I can what obstacles, if

will be in their way in your quarter, and therefore you will confer a great obligation on me if you can, consistently with your official duties, find the means of informing me on two points—first, Is it intended that the religious instruction, at which *all* the children are bound to attend, shall be limited to the mere reading of passages of the Bible, without addition, and without comment? Second, If the instruction at which they are all to attend is to go any farther than this, is it to be merely in the shape of reading to the children, or is it to involve question and answer? Any further information you can afford to give me on the proposed religious instruction—for that they are all to have religious instruction I infer from the terms of your letter—will be a great kindness.

You will easily see the immediate object of these inquiries. I am not in the secrets of the Roman Catholics, and do not know whether they would or would not object to their children attending religious instruction from Protestants, going no farther than the mere reading of passages from *our* version of the Bible. I am sure, for my part, I wish they would go this length with you, and much farther, for I have no doubt the instruction will be very good; but we must take them as they are, and they are entitled to have their own notions. But I can easily imagine that, though not objecting to this reading of Scripture, they *would* object to instruction left in any way to the discretion of a Protestant teacher, and either given orally by himself or from Protestant books. If I knew the intentions on this, I can then, by a little inquiry, ascertain whether Roman Catholics are to be virtually excluded or not. Begging pardon for this second inroad, I am, &c.

J. H. BURTON.

MR COOK TO MR BURTON.

Edinburgh, May 18, 1847.

MY DEAR SIR,—To the questions in your letter of the 14th instant, I reply—

1. I certainly do not understand that the religious instruction of the children in the Scriptures is to be confined to the mere reading of the Bible. It must extend to such simple explanations connected therewith as will lead them to an understanding of the sacred truths therein contained, and of the lessons of morality therein inculcated, and as will afford every chance, under the blessing of God, of these producing the desired effects. Such explanations must, of course, accord with the belief and understanding of Protestants, and any simple exercises having at all a religious cast, in which the teacher may think it proper to employ the children for engaging their attention, or instructing or amusing them in the course of their daily lessons (for example, the singing of hymns), doubtless will be those commonly in use in Protestant schools. I do not at present understand or anticipate that, during week days, there will be any systematic instruction of the children from any catechism, or that the instruction will, in any respect, go beyond what is necessary in any school, where it is considered essential not to confine the teaching to mere secular education.

2. On Sundays, however, religious instruction will go farther. The children will be taught such scriptural lessons as may seem proper to the committee, and these will of course be such as are fitted for a Protestant Sunday school. As to the exact method in which the Sunday is to be employed, the arrangements of the committee are not yet completed, but I believe I may say it is as far resolved on, that, in addition to religious instruction in school in the

morning and evening, it will form part of our rules that the children shall attend one service either in church, or (if a scheme which has been suggested can be matured) in their own school-room, conducted by a Protestant clergyman.

I may mention, however, that it has from the first been our understanding, that where the parents or parent of a child will engage to take charge of him or her during the hours of worship on Sundays, and we see cause to be satisfied with the promise which may thus be given, we will allow the child to accompany the parent. As our principles recognise no distinction between children of different religious denominations, the same rule will be applied in this respect to children of Roman Catholic parents as to the children of Protestant parents. Our object in requiring such a guarantee, you will see, is to prevent the children, who may not go to church under our own eyes, running wild and idle during the hours of worship, which could not fail to be attended with danger and mischief. Thus there will be no compulsory attendance at any particular church to be apprehended by any party. But I do not see that we could safely make any further concession, or that we could either allow any separation or absence at the week-day's instruction, or limit the teachers as to the time or mode in which they are to introduce matter of a religious character.

To prohibit, or even to restrict, the introduction of incidental religious teaching—in fact, not to have religion as the pervading principle of all the instruction given to the children—would, in my opinion, be altogether at variance with the character of the schools, and might be expected to defeat that object which the promoters of the scheme have at heart.

You will not, I am sure, misunderstand me in saying so, or think that I entertain or express this view with any relation to distinctions in religious belief among Christians. The same view may be equally entertained by any Roman Catholic. It is reclamation from utter darkness to Christianity, not proselytism, that is our object, but in pursuing it we must in principle support a system founded on what we believe to be true.

I have thus endeavoured to answer you explicitly, and, I would hope, in such terms as to make you distinctly understand how I think our schools ought to be, and how I trust they will be conducted.

In my last letter I asked you to view its contents as my own, and not as official. I would ask you to view this letter in like manner, but I may add that I can now say with more confidence than I could then, that the views I have expressed coincide generally with those of the committee of management, and you have my full permission to make use of my letters as you think fit. In any use which you may desire to make of them, it would be very satisfactory to me that you should communicate also your own letters, without which, indeed, they cannot be complete.—I am, &c.

JOHN COOK.

“TESTS” IN THE INDUSTRIAL SCHOOLS.

It can hardly be possible that the subscribers to the Ragged Schools are about quietly to permit the committee to impose a system of religious tests, excluding from the benefits of the institutions perhaps the largest portion of those for whom they were designed. We are aware that the announcement in the correspondence which we published on Saturday has excited very co

siderable astonishment and displeasure, and has induced several influential friends of the schools to withhold or withdraw their subscriptions, with the view of bestowing them on schools devoted exclusively to the children of the sect proscribed by the committee. But this does not seem to us the result that is most desirable, nor the only one that is practicable. Differing from the friend whose able and mildly-toned letters elicited the declaration of the committee's intentions, we believe that it is not necessary for the subscribers and intending subscribers to take the committee's word as law, but that it is their right and their duty, and a duty of no very difficult performance, to see that the committee do nothing against the wishes of their constituents or the interests of the institutions. We do not believe that the public understood that the schools were to be conducted on the exclusive system now announced, and we do not believe that it is necessary hopelessly to submit to see the institutions perverted and destroyed by bigotry, even when bigotry presents itself in a form so mild and unconscious as in the letters of the committee's secretary.

There is hardly need to insist on the truth of the assertion that nobody could have previously inferred that the schools were to be sectarian, and that consequently the committee's intention to make them so is something like a breach of faith with the public. We refer for proof of this to any and all of the speeches and pamphlets which preceded the formation of the committee. In none of these speeches or pamphlets can be found a single word indicating an intention to exclude the children of any denomination; on the contrary, all of them are redolent of the most unbounded charity and liberality. We need not trouble our readers with extracts from Mr Guthrie's pamphlet, which gave impulse and success to the Ragged School movement—it breathed a kindly and Catholic spirit throughout, like every thing that he has lately written or spoken, and concluded by the declaration that the work to be done was not of sect or party, but belonged to "*all denominations and all parties.*" Then came the "preliminary meeting," at which the same professions were renewed, and at which a committee was appointed, the seven names first in order on which are—the Lord Provost, convener; Lord Jeffrey; Lord Cuninghame; Lord Murray; Lord Ivory; the Solicitor-General; Sir James Gibson-Craig. We do not believe that one of these gentlemen—whose names are not selected, but only taken as they happen to stand as the seven first names on the list—would have been found promoting the scheme, if they had known, or could possibly have suspected, that the schools were to be conducted on the principle now announced. We might go over the list, and pick out a multitude of names regarding which the same remark might be made—such as Professors Pillans and Gregory, Messrs Joseph Gordon, James Simpson, &c. To suppose that these gentlemen became committeemen knowing the design now about to be carried into effect, would be to suppose that they had forgotten the principles of their previous lives; to suppose that they have assented to the design in the committee, or intend to aid in carrying it out, is to suppose an incredibility, although certainly it seems exceedingly difficult to understand how otherwise the design of rendering the schools sectarian has been so far advanced. Again, at the great meeting in the Music Hall on the 7th ult., clergy and laity vied with each other in denouncing "sectarianism," and in extolling the intended schools as open to all. Here is a specimen from the speech of Mr Fox Maule:—

"I do hope and trust, on this question of education, we may not hear in these industrial schools of the appearance of sectarianism at all. (Applause.)

Did one ever hear of crime being confined to any sect? And inasmuch as crime is confined to no sect, but extends over all, so must Christian education be extended upon broad bases and general principles. (Loud applause.)"

"Loud applause!" Now, we want to know on what authority the committee loudly condemn what their constituents loudly applaud. In all that was published about the schools, the very name of Protestant or Catholic never once appears. And now the answer of the committee's secretary to the objections against excluding Roman Catholics is, that "*in all Protestant schools*" it is necessary that there be Protestant worship, and that the committee "can neither allow any separation or absence at the week-day's instruction, or limit the teachers as to the time or mode in which they are to introduce matter of a religious character." But what right has Mr Cook thus coolly to assume that the schools are to be "*Protestant schools*" in this peculiar and exclusive sense? We can see no authority for the assumption in anything that the public were told previous to the commencement of the subscription, and we can see no right in the committee to do what the subscribers did not authorise and could never have imagined.

But the intention of the committee is not only bad in principle and unfair towards the subscribers, but will, to a great extent, render the schools useless for the purpose for which they were intended. A very large proportion—we might venture to say a large majority—of the children whom the schools are intended to reach, are the children of Irish Roman Catholics, and the number of these is daily increasing by the immigration of destitute Irish flying from the famine. All these the committee propose rigorously to exclude. After the immense parade of preparation—after whole volumes of talk about benevolence, and liberality, and "broad bases"—a scheme for the relief of destitute and ignorant children is commenced by the laying down a rule to exclude the class which is most destitute, most ignorant, and most numerous? Is this a scheme worthy of the Scotch metropolis, and of the list of her distinguished and enlightened citizens in whose *names* is about to be perpetrated this outrage on Protestantism, Christianity, and common sense?

It is to be hoped that nobody will run away with the idea that it is proposed to exclude religion from the schools. All that we object to is Mr Cook's dictum, that "the (Protestant) teachers shall not be limited as to the *time* or *mode* in which they are to teach religion." We might, perhaps, if we were to try, exhibit something like feasible grounds for believing that it might be possible to teach something still worth the name of Christianity—something still fitted to guide the conduct and enlighten the mind—without attempting to drive into these ragged, starving infants all the differences between Protestant and Catholic. But even to hint at such a thing in these days is worse than useless. There is, however, another plan by which the benefits of the institutions might be preserved to those who most require them. In spite of Mr Cook, let the teaching of theology be "*limited as to time*"—let the teaching of Protestantism be performed at a certain hour, at which the attendance of Catholics shall *not* be imperative. To the approval of such a scheme some even of the leading *clerical* members of the committee are, as we could easily show, solemnly committed. We specially ask attention to the following resolution:—

"That this Assembly agree in the propriety of opening all public schools to those who wish to avail themselves of the merely secular part of the instruction embraced in them, *without requiring attendance at any religious service or exercise, either on week-day or Sabbath-day.*"

This resolution was moved by Dr Candlish, and adopted by the Free Assembly last Wednesday. Now, Dr Candlish is a man who certainly would not move a resolution which he did not believe sound, and which he was not prepared to take at least all proper means to carry into effect; and as he is a member of the Industrial School Committee, he may reasonably be expected to exert some of his unrivalled activity and dexterity to prevent his colleagues from acting in the teeth of his own resolution. As to the opinion of the Dissenting clergy on this same point, we shall only cite a passage from a recent speech by Dr Alexander, eloquent in its warmth and its truth:—

“Instead of giving us a scheme of national education which shall tend to merge our sectarian differences and our sectarian prejudices in our common interests, this measure [the Government scheme] is distinguished by nothing so much as being a contrivance, in my opinion, to deepen the animosity of sects, and to involve the country more than ever in all the fierce bitterness of sectarian strife. (Applause.) * * * * * The children themselves will, as a part of the discipline, be trained into all the exciting points of difference, and you will have such a set of little disputants all over the country, that if any man were to take his stand upon a hill over any city, and to breathe ‘Peace be within thy walls,’ it would be an empty wish, and a prayer offered in vain. (Applause.) We would have all the bitterness of theological strife engrained into the very spirit and temper of our children. Oh, people of Scotland, unvisited as yet, in the providence of God, by such a curse as this, save your country and your children, I beseech you, from the long entail of misery which such a scheme is sure to bring! (Applause.) I ask you to look back to your own early schoolboy days. I ask you to remember the time when, without distinctions of sect, or of creed, or of party, you sat on the same bench, and conned over the same lessons, and joined in the same healthful sports. I beseech you to consider how the recollection of those times, and the associations of those days, have come in amidst the strife of maturer years to soften your tempers and assuage your passions. I ask you to consider how those sweet and dewy influences, coming upon your spirits, have mitigated the feelings of bigotry, have appeased the storm of passion, and have saved society, in some degree at least, from the horrors of embittered theological strife; and when these recollections and these feelings crowd upon your minds, I ask you to come forward and save your children from the influences of a measure which will wrest from them all these advantages, and which will train up the rising generation into a race of hard-headed and hard-hearted disputants, bitter and biting, hateful and hating one another. (Enthusiastic applause.)”

Now, this “curse” which Dr Alexander so eloquently calls on “the people of Scotland” to avoid, is about to be inflicted on institutions where there is less excuse for it than in any other that could be imagined, by a committee of which Dr Alexander is a member. Having thus simply drawn the reverend doctor’s attention to the fact, we feel persuaded that a word more might seem to savour of doubt and disrespect, either of which we are very far from entertaining. Similar evidence might be adduced as to the expressed opinions of other members of the committee. But enough surely has been said to show a probability that it is not only highly desirable, but may be quite practicable, to arrest the committee in their unhappy attempt to turn a design of love and charity into an engine of strife and uncharitableness.—*Scotsman*, 29th May 1847.

PROFESSOR GREGORY TO THE EDITOR OF THE SCOTSMAN.

9 Inverleith Place, May 29, 1847.

SIR,—I have just read the article on the subject of "Tests in Industrial Schools" in your paper of this day, and as my name is mentioned in it as a member of committee, I feel it due to the public as well as to myself to say that you have not misinterpreted my sentiments on the matter. I have hitherto withheld my subscription, expecting that the question as to the exclusion of Catholic children would have been satisfactorily disposed of; but I am bound to say that I entirely dissent from Mr Cook's view of the subject.

Mr Cook assumes that the first and principal object of these schools is religious instruction. Now, if by religious instruction be meant instruction in the dogmata of any religious body whatever, I hold that such is not the object of Industrial Schools; and further, that such an idea never occurred to the great majority of the promoters of the scheme. The true intention of these schools, and that which animated their projectors, was to remove a large number of unhappy children from the contamination of the streets, and to train them to habits of industry, morality, and discipline. From the first I took a deep interest in this benevolent object; and having been named on the general committee, I attended all its meetings, except one, which was held at the same hour as a meeting of the council of the Royal Society, and from which I was therefore unavoidably absent. At none of the meetings which I attended was there a whisper of such a thing as an exclusively Protestant character being given to the schools, and I feel convinced that had such a principle been suggested, it would have been scouted by a large majority, the fact being quite notorious that the children of Irish Catholics constitute a very large proportion of the destitute children of this city. Mr Guthrie repeatedly urged the absolute necessity of making the measure complete, by getting into the schools *all* the vagrant children, stating very truly that if any part were left out, the evil would continue almost as before.

Not being a member of the acting committee, I do not know what took place at its meetings, but had I been present when any proposal was made to give an exclusively Protestant character to the schools, I would most certainly have protested against it, as I now do, most solemnly, considering it as a dereliction of our duty towards the unfortunate objects whom we desire to benefit.

I had the satisfaction of contributing to assist the benevolent Sheriff Watson in his admirable exertions to establish the Schools of Industry in Aberdeen, and there, I know, at least as long as I resided in that city, no children were excluded, although Catholics are numerous in that quarter. I ascertained from Mr Watson, at the public meeting lately held here, that he had authority to compel all vagrant children to enter the school, and I do not see why our schools should be less liberal in their character than his.

I beg to repeat emphatically that religious instruction, in the sense in which Mr Cook uses the term, is not the chief object of these schools. That object is moral and industrial training, aided by the removal of the children from the contagion of vice and crime; and this, in my humble opinion, constitutes true practical, religious instruction—the only kind of instruction which will have a permanent beneficial effect on the character of the children. There cannot be a more unfortunate mistake than to suppose that doctrinal teaching, however orthodox, will ever do for these children what Mr

be done to make them useful and moral members of society. We see every day that it utterly fails in producing this result.

I beg to assure you that I desire nothing more earnestly than that the children should be instructed in practical Christianity, but I cannot see the justice of excluding, by the compulsory teaching of doctrinal Protestantism, any part of those who are the proper objects of the institution. Even supposing that such doctrinal teaching could have a practically beneficial effect, which I do not believe it could, this advantage would be far too dearly purchased at the price of the exclusion of the Catholic children, who are the most in need of our assistance.

I know that there are many who hold the same opinions as I do on the nature of the object to be attained and the means of attaining it, and who can never agree to support an institution founded on sectarian and exclusive principles; and I repeat that such were not the principles which actuated the originators and promoters of industrial schools.—I am, &c.,

WILLIAM GREGORY.

SIR THOMAS DICK LAUDER TO THE RIGHT HON. THE LORD PROVOST.

The Grange House, May 24, 1847.

MY DEAR LORD PROVOST—At the time I wrote my letter to you offering my mite in support of the Ragged Schools, I firmly believed, from all I had heard and read on the subject, that the intentions of those who were so zealous in establishing them were that ragged children, without regard to their religious faith, (and, alas! of what faith or religion are the majority of such ragged children?) were to be admitted to all the benefits of them. I am now deeply grieved to see, from a correspondence that has appeared in the newspapers, that Roman Catholic children are to be excluded. This is quite contrary to what I expected was to be the case; and as I feel persuaded that a considerable number of ragged children which now infest our streets are come of Roman Catholic parents, I consider that any such resolution as this goes far to neutralise and destroy the anticipated good effects of the whole measure, as originally proposed. I have, unfortunately for myself, neither the honour nor the advantage of being personally acquainted with Mr Guthrie; but judging, as I have done, from the perusal of his excellent pamphlet, as well as of the reports of such of his speeches as have chanced to come in my way, which have led me very highly to respect him, I cannot persuade myself that the reverend gentlemen is not much too liberal to have contemplated any thing so narrow.

Our Ragged School system should be as a vast net, to sweep into it all the unfortunate ragged children in Edinburgh who are now infesting our streets, whether their parents be Protestants, Catholics, or Jews. Why should matters not be so arranged, that all should meet under one roof to be fed, and to be taught reading, writing, accounts, or whatsoever else might be considered useful or advisable, by masters fitted for those duties? And, then, why should not a proper portion of time be allotted daily, either before the commencement of these general studies or after they are over, when the children should be separated and classified according to the religious faith of their parents, and then put into different apartments, each knot being handed over to the care of a clergyman, or committee of clergymen, or to a layman appointed by such, who should have the fullest opportunity of inculcating his own tenets of faith, and instructing them in the religion of their fathers? I can see no difficulty in this, and I feel persuaded that, unless some such plan as this can be adopted, the whole scheme, originally so valuable, must me to nothing.

I profess myself to be a zealous Protestant—but whilst I myself hold firmly by that which I conceive to be the pure faith, I feel that, as a humble follower of our Lord Jesus Christ, I am bound to look upon the religious opinions of all other men with charity, and not to pretend to judge them myself, but to leave them to the judgment of Him who searcheth all hearts.

As you were kind enough to act for me, in the illness with which, I regret to say, I am still so afflicted as to make even writing extremely painful, and as I asked of you as a friend to give in my name to the meeting as a subscriber, I think it only proper that it should be through you that my intention should be made known, that whilst, under any circumstances, I shall not withdraw my first subscription of L.5, I shall afterwards hold myself as at liberty to retire altogether from the association, unless that I see that its scheme is to be a general one, and, irrespectively of the religious tenets of the parents, to take in, and feed, and educate all ragged children whatsoever that may be found in our streets.

Believe me always, my dear Lord Provost, yours most sincerely,

THO. DICK LAUDER.

To the Right Hon. Adam Black, Lord Provost of Edinburgh.

TO THE EDITOR OF THE SCOTSMAN.

Edinburgh, 2 Drummond Place, 14th June 1847.

SIR—As a considerable part of the contributions to this scheme has been obtained in the belief that the schools were to be opened to all poor children without distinction, which it now seems they are not to be, I have written to the secretary, Mr Cook, suggesting that an opportunity should be afforded the subscribers of expressing their opinion on this departure from the principle originally announced, which is avowedly contemplated by the Acting Committee, and which has given rise to a movement among the Roman Catholics of Edinburgh to establish other schools on a more liberal basis. In fairness to the subscribers I think this can hardly be refused, and I would fain hope that, by agitating the question, the scheme may yet be preserved in its original character. I take this public mode of expressing my disapproval of the sectarian spirit that has been superinduced upon the Rev. Mr Guthrie's scheme, in the hope of directing the attention of subscribers to the subject, and in the belief that it is not yet too late to prevent the adoption of the principle of excluding Roman Catholics. When Mr Guthrie expounded his scheme to a public meeting in Edinburgh, I, in common with many of my fellow-citizens, rejoiced to think that he whose heart and soul we believed to be truly Catholic, and whose influence we knew to be considerable, was about to head a great moral movement, and to vindicate the catholicity of Christianity from the charge of sectarianism. We believed that the scheme set on foot by him was to embrace poor children of every denomination; that there was to be no distinction made between Christian, Jew, or Gentile, but that all was to be benefited alike by the efforts of a common charity; and in that belief we contributed towards the scheme. Alas! we have been miserably disappointed. First, it appeared that the Acting Committee had by their regulations practically excluded the children of Roman Catholics; and secondly, that Mr Guthrie approved of their conduct. My first impression, on discovering this, was to apply to the treasurer to send back my money as obtained on false pretences, or at least as contributed under misapprehension of the scheme; but on second thoughts, believing that the scheme would do good, although not all the good that I

had expected, I did not act upon my first impression. It is with sincere regret that I have witnessed this departure from the catholic spirit in which Mr Guthrie's scheme was set on foot; and the question is forced upon one's mind, are we never to make progress in Christian charity? Are we never to leave off leavening our good deeds with the leaven of sectarianism? Is there to be no common philanthropy in education or moral training? Is it to be always cabined, cribbed, confined, by jealousies arising from peculiar creeds? Is the spirit of the good Samaritan never to be acted out in reference to so important a matter? Are we never to pour the oil and wine of moral training and secular education into the wounds of vicious habits and ignorance, till we are all of one faith? I had hoped that Mr Guthrie's scheme was to advance the cause of education by embodying *that* spirit, and that the Ragged Schools of Edinburgh would be pointed to as going far to solve one of the great problems of the day—viz., how to educate all on one comprehensive principle. It appears to me that Mr Guthrie has missed a glorious opportunity of becoming one of the greatest benefactors of his age. By adhering to his own views, he had it in his power to advance the cause of Christianity, the cause of education, the cause of universal philanthropy; but he has been over-persuaded by men of narrower minds, and he has lost his chance. Instead of standing out in bold relief like a pillar of fire to light us on the way of catholicity, he has descended to the low ground of will-o'-the-wisps that would lead us into the quagmires of sectarianism, from which we had hoped we were emerging.—I am, &c. J. R. STODART.

RAGGED OR INDUSTRIAL SCHOOL ASSOCIATION.

At a Meeting of the General Committee of the Association for Establishing Ragged or Industrial Schools in Edinburgh, held in No. 6 York Place, on 18th June 1847—The Lord Provost in the Chair—the following Resolutions were moved by James Crawford, Esq., Advocate, seconded by Dr W. P. Alison, and agreed to:—

That this Meeting approve of the Statement of the Acting Committee; but since it appears that some misapprehension prevails in regard to the principles on which the Schools are conducted, Resolve—

1st, That the General Committee emphatically disclaim all intention of using the advantages held out by these Schools as a means of tempting Roman Catholics to the abandonment or compromise of opinions which they conscientiously entertain. The reclaiming of children from ignorance and crime, not their conversion from Romanism, is the aim of the Committee and the object of the Schools; and the Committee rejoice to know, that both in Aberdeen, and hitherto in Edinburgh, the children of Roman Catholic parents have attended the Schools without any objection being made.

2d, That no Catechism, or other formula of doctrine, is, or shall be, taught to any child whose parents object to it.

3d, That children are, and shall be, excused from attendance at school, or at worship, on the Sabbath-day, whose parents object to their attendance, and undertake that the children are otherwise religiously instructed, according to the tenets of the communion to which they belong, provided they are in a condition to be entrusted with the care of their children.

STATEMENT OF THE ACTING COMMITTEE REFERRED TO ABOVE.

The committee having had their attention called to certain articles and letters in a respectable newspaper in this city, of a nature fitted to cause misconception and distrust in the mind of the public on the subject of religious teaching in their schools, think it necessary to publish the following statement :—

By the Constitution and Rules of the Association it is declared, that "It is the object of this Association to reclaim the neglected or profligate children of Edinburgh by affording them the benefits of a good common and Christian Education, and by training them to habits of regular industry, so as to enable them to earn an honest livelihood, and fit them for the duties of life;" and, in regard to the general plan upon which the Schools are to be conducted, it is declared that the children shall be taught "the truths of the Gospel, making the Holy Scriptures the ground-work of instruction;" and that on Sabbath the children shall receive food as on other days, and such religious instruction as shall be arranged by the Acting Committee.

The Constitution and Rules, from which these quotations are taken, were fully discussed at a large meeting, in the Council Chambers, of the Preliminary Committee appointed by the Lord Provost, and approved of by them. They were thereafter submitted to the Public Meeting in the Music Hall, and received the unanimous approval of that Meeting; and the general plan of the Schools has been kept prominently in the view of the public in all the statements and appeals issued by the Committee with a view to obtaining contributions for the Schools. From the large amount of subscriptions that have already been received, the Committee are happy to think that the principles of the Association have met with the general confidence of the public.

These principles have been and will continue to be, faithfully adhered to in the management of the Schools. The religious instruction conveyed at these Schools must necessarily be of the most simple and elementary kind, so as to be adapted to the tender years and gross ignorance of the children. Its entire freedom from all sectarian bias is effectually secured by the superintendence of a Committee impartially selected from the various leading religious bodies composing the great bulk of the community. The only Books hitherto used in the School have been the Bible and the First and Second Books of Education, published under the superintendence of the Commissioners of National Education in Ireland. The Committee feel that they cannot hope for a blessing on their Schools if Religion is not the pervading principle of the instruction given to the children.

The instruction on the Lord's Day is conducted on like principles as on week-days, though, of course, it bears a more purely religious character. In order to meet the case of those parents who may have conscientious objections to their children receiving the more special religious instruction communicated on Sabbath, or attending public worship with the Teacher, provision is made that such parents, provided they are in a condition to be entrusted with the care of their children, shall be allowed to withdraw them for the purpose of attending their own place of worship, of whatever denomination.

The Committee feel assured that this explanatory statement will be sufficient to satisfy the public that the accusations brought against them, of introducing a "system of religious tests" into the schools, and of "excluding the largest portion of those children for whom the schools were designed," are entirely without foundation.

It must be obvious that an institution of this kind, intended to provide home, food, moral and industrial training, as well as the ordinary branch

of scholarship, for children otherwise utterly destitute of all these, is by no means on the same footing with ordinary day schools, in which applicants may select the branches they may wish to attend, and cannot, therefore, be judged of on the same principles. The Committee view themselves as not in the position of mere ordinary instructors, but as coming, in the great majority of cases, in the place of parents, with regard to the temporal as well as spiritual interests of the children. As parents, they cannot throw off the responsibility attaching to them of enlightening the minds of the children; and, in so doing, they cannot but give them that instruction which is best calculated to reclaim the children from the miserable condition in which they are found. It would be utterly ruinous to the plan, and defeat all its benevolent purposes, especially considering the criminal and vagrant habits of the children who are to be benefited by it, if any other system were adopted than that of subjecting them all to the entire moral and religious discipline—simply based upon the Word of God—which it purposes to bring to bear upon them.

It may be added, that although it has been alleged that those principles of this Association which are now attacked, are peculiar to it, the Committee do not know of any institution of the kind now in existence in Scotland which is not founded upon the very same principles.

The Committee conclude with expressing their unanimous and earnest desire to follow out thoroughly the sound principles on which the Association is founded. They ask to be judged by what they are now doing; and to be believed when they state, in the strongest manner, their anxious wish to avoid sectarianism, and to pursue their work earnestly and cheerfully in the spirit of their Divine Master, who went about doing good. They request the public to visit the schools, and to judge for themselves whether they are efficiently and properly conducted.

Edinburgh, June 14, 1847.

MR COMBE TO THE RIGHT HON. THE LORD PROVOST OF EDINBURGH.

(From the Scotsman.)

45 Melville Street, Edinburgh, June 22, 1847.

MY LORD—Along with a number of other individuals I have subscribed a letter requesting your lordship to call a public meeting of the subscribers, and of persons who desire to subscribe, to the support of the Industrial Schools of this city; and as I shall leave Edinburgh before the meeting will be held, I am desirous to express the views which I entertain on the subject. I belong to the class of persons *who desire to subscribe*, because the constitution and management of the existing school are not such as I can conscientiously support.

In the resolutions of the general committee adopted at a meeting held on the 18th of June, in the "statement of the acting committee" referred to in the resolutions, and in the reported speeches of the members of the committee, I find the following representations:—

1st, It is asserted that the religious instruction communicated in the schools is *entirely free from all sectarian bias*; and that this freedom "is *effectually secured* by the superintendence of a committee *impartially selected from the various leading religious bodies* composing the great bulk of the community."

The first part of this assertion is contradicted by the acknowledged fact, that the whole members of the general committee under whose official management the school is conducted are *Protestants*, and that the teacher is

Protestant. Unless the committee mean to say that, although they profess to be Protestants, they are really as much Roman Catholics as Protestants, they must necessarily be men labouring under a *Protestant bias*. It is a contradiction in terms for a man to avow himself to be a Protestant, and at the same time to say that he has no Protestant bias. The second part of the foregoing assertion is contradicted by the fact, that the committee is *not* "*impartially* selected from the various leading religious bodies." The Roman Catholics are a numerous religious sect, and in reference to the objects of the Industrial Schools they are second to none in importance; because the children belonging to that denomination will probably exceed in numbers those belonging to any other single sect in the city; *yet no Roman Catholic clergyman or layman is to be found among the members of the committee.*

2dly, It is admitted that the children attending the school are partly Protestant, partly Roman Catholic, and partly practical heathens—that is to say, children who have been so neglected that they cannot be said to belong to any religious sect. They either have no parents or guardians, or these have utterly abandoned them.

Bearing in mind that there are no Roman Catholics in the committee, what do the Protestant gentlemen who compose it assume the right to do with the children attending the school? 1st, To instruct the Protestant children in Protestantism. This is quite right. But, secondly, in regard to the children who have avowed Roman Catholic parents, they constitute *themselves the judges* whether these parents can be trusted with the religious education of their own children on the Sundays, or not. The words of the committee are, that parents who object to their children receiving the more special instruction communicated on the Sabbath, or attending public worship with the teacher, shall be allowed, "*provided the committee shall be of opinion that these parents are in a condition to be entrusted with the care of their children*, to withdraw them for the purpose of attending their own place of worship, of whatever denomination." Here, then, it is avowed that the Protestant committee are to sit in judgment on the competency of the Roman Catholic parents to take care of their own children on the Sundays; and they call this a *non-sectarian* proceeding!

Farther, the committee inform us that they view themselves "*as coming in the great majority of cases, in the place of parents, with regard to the temporal as well as spiritual interests of the children*"—namely, of the children who have been abandoned by their parents. Let us suppose that these are the children of Roman Catholics who have died or deserted their families, and that this is well known to be the case. The *Protestant* committee *claim the right of becoming guardians* to these children, and proselytising them. Is this not sectarian?

Farther, the committee inform us that the children are taught "the truths of the Gospel, making the Holy Scriptures the groundwork of instruction." The books used are the Bible, and the First and Second Books of Education published under the superintendence of the Commissioners of National Education in Ireland.

By the *Bible* the committee here mean, of course, the Protestant version of the Bible; but they probably know that the Roman Catholics object to their children being taught religion from that version, and that this objection was the great cause of the failure of the schools of the Kildare Street Society in Ireland; although in every respect their constitution was as liberal as that of the present Industrial School. That society was long supported by the Government and managed by liberal Protestants; but because it made it

Protestant version of the Bible an indispensable book in its schools, and excluded Roman Catholics from its committees, it lost the confidence of the Catholic population, and Government superseded it by the appointment of the present Board of National Education in Ireland. In this Board are found a *high dignity of the Roman Catholic Church* and ministers of all the prevailing sects in Ireland; and the *Protestant Bible is not used* in any of the schools, but selections from it are read, in regard to which all the members of the Board are agreed.

So far, therefore, from the constitution and practice of the Edinburgh Industrial School being "non-sectarian," it appears to me to be sectarian to the back-bone.

Perhaps the committee may say that the doors are open to the Roman Catholic clergy and laity to enter the schools and see that no unfair advantage is taken of the Catholic children. But this is not a satisfactory answer. The Roman Catholic clergy and laity cannot enter the school in a recognised capacity; they are not members of the committee; they have no official business there; they are not *entitled* to address the children, to advise the teacher, or to do any one act or deed which the Protestant committee have the right and power to do in virtue of their official appointment. They may go into the school, cap in hand, and respectfully represent to the Protestant committee what they wish to be done; but the committee are the judges and dictators—they may listen to their complaints and advice or not, as they please; and from the spirit embodied in the constitution of the school and resolutions of the committee, we may judge of the probable equity of their decisions. But why should they arrogate to themselves the right to decide concerning the treatment which Roman Catholic children shall receive at these schools? Surely it is a sectarian and a power-loving spirit which prompts them to insist on exercising this dominion over the parents and the children of the Roman Catholic persuasion.

From the statements of the committee itself, therefore, I have arrived at the conclusion, that the constitution and management of the Industrial School are radically sectarian; and the question for the public meeting will be, whether this shall continue to be the case. If its supporters desire to preserve its present constitution, it will be only fair to lay aside in future all pretensions to its being of an unsectarian character. Let them only consider whether, if the Roman Catholics had established a school in every respect similar to the present, but excluding *all Protestants* from the management, they would have listened to the assertion that it was non-sectarian.

The contentions between the Roman Catholics and Protestants have been the ruin of Ireland, and are the bane of social progress wherever they are allowed to gain ascendancy in the public mind. It appears to me that industrial schools for educating and training the most destitute children of our city, present a field in which this unhappy spirit may be safely laid aside. The Roman Catholic clergy have offered to open such schools, and to name Protestants on the committee. This is acting in the true non-sectarian spirit. If the Protestants cannot reciprocate this courtesy and confidence by naming Roman Catholics on the committees of *their* schools, they will betray either a sectarian prejudice and bias which no professions can disguise, or a distrust in their own ability to act in a truly Christian spirit when brought into co-operation with men of a different religious faith. The point at issue is one of great practical importance at the present moment, when a scheme of national education is under general discussion; and if Edinburgh shall set example to the kingdom at large of sectarian exclusion, prejudice, and in-

justice, we shall not only directly injure ourselves, but place a stain on our reputation which half a century will not serve to efface.—I am, &c.

GEO. COMBE.

MEETING OF CATHOLIC GENTLEMEN.

• At a Meeting of the Catholics of Edinburgh, convened by previous notice—Bishop Carruthers in the Chair—it was resolved unanimously—

1st, That the Catholics of Edinburgh cannot but cordially rejoice at the general effort now making to provide the means of education for the poorer and hitherto more neglected children of the community.

2d, That by the details of the measures condescended on for carrying out the foresaid laudable object, the Catholics as a religious body find themselves, however, virtually excluded from any participation in the benefit intended by the contributors to what have been termed the “Ragged Schools.”

3d, That in consequence, the Catholics aforesaid have come to the resolution, in addition to their two schools already numerously attended, of opening as yet another school for the poorest and most destitute children of their community. But, at the same time, they resolve that the organisation of said school shall be such as not to exclude the children of other creeds from receiving the benefit of such secular education as will therein be given.

4th, That considering religious instruction to be an essential element in all wholesome education, the Catholics will deem it a sacred duty to provide such instruction for their own children, while at the same time a facility will be given for the children of other creeds receiving such religious instruction as their parents or pastors may judge proper to communicate.

5th, That in order to show their complete impartiality and the liberality of their intended measures, they propose that the general committee for superintending this educational measure shall be composed both of Protestants and Catholics; and that in consequence the following noblemen and gentlemen shall be requested to act as members of said committee:—

Right Hon. the Lord Provost.
Right Hon. the Earl of Stair.
Right Rev. Dr Carruthers.
Right Rev. Dr Gillis.
Rev. Thomas Guthrie.
Rev. James Millar.
Rev. George Rigg.
Rev. John Macdonald.
Sir Thomas Dick Lauder, Bart.
Right Hon. Sir George Warrender, Bart.
Sir James Gibson-Craig, Bart.
Lord Murray.
Sir John M'Neill, G.C.B.
Professor Wilson.
George Forbes, Esq.
Professor Alison.
John Jardine, Esq., Sheriff of Ross.
Charles Neaves, Esq., Sheriff of Orkney.

J. T. Gordon, Esq. Sheriff of Aberdeen.
John M. Lindsay, Esq., P.C.S.
Alexander Cowan, Esq.
William Chambers, Esq.
Angus Fletcher, Esq.
W. B. Turnbull, Esq.
Æ. R. Macdonell, Esq.
Captain Mitchell.
George Fenwick, Esq.
George Brown, Esq.
John Boyle, Esq.
Charles Hargitt, Esq., sen.
Edward O'Donnell, Esq.
Stodart Macdonald, Esq.
Robert Gordon, Esq.
James F. Gordon, Esq.
Charles M'Caul, Esq.
Michael M'Mahon, Esq.
Michael M'Garvie, Esq.
James Gordon, Esq.

In reference to the above, intending Contributors are requested to forward their donations to Right Rev. Dr Carruthers, Catholic Chapel, Edinburgh.

MR GUTHRIE TO THE EDITOR OF THE SCOTSMAN.

Edinburgh, June 11, 1847.

SIR—I see by an advertisement in your paper, that at a meeting of the Roman Catholics of this city, they resolved to request me to act as a member of a committee for carrying on a Roman Catholic school which they propose to establish “for the poorest and most destitute children of their community.” Although I have received no other information of this than what the newspapers afford, I think it right to take the earliest opportunity of saying, that while I rejoice in every child receiving, through the knowledge of letters, the means of improvement, and a key to the treasures both of secular and sacred truths, I cannot, for reasons which it is unnecessary to state, accept the office of a director in a Roman Catholic school.

I think it due to the existing committee for Ragged Schools also to state, that while I entertain all respect for the conscientious feelings of the Roman Catholic community, I do not concur in the objections that have been expressed to the management of the Ragged School in our city. I believe that the conduct of the acting committee is, and has been in entire accordance with the principles agreed and approved of by the public meeting; and that, under their management, no religious instruction has been given but what was free from all sectarian taint, drawn pure and direct from the Word of God.

In the present divided state of society, I would be quite content to give the secular, and leave the religious education to the charge of parents, where there was reason to believe parents would undertake it; but the sad truth is, that the great mass of these unhappy children have not parents to whose care their religious education can safely be left. At home they know little but misery—they learn nothing but crime; and these poor outcasts are as little either Protestant or Roman Catholics, as, instead of being, as I called them, “the Arabs of the city,” they are, in truth, children of the Bedouin, real Arabs of the Deserts. At this moment, thousands of them are perishing for lack of knowledge; and instead of wasting our strength and time in controversy, let each party, as their conscience dictates, address themselves to this work of mercy with a single eye to the glory of God, and the good of their fellow men. I am, &c.

THOMAS GUTHRIE.

MEETING OF PROTESTANT AND CATHOLIC GENTLEMEN, RELATING TO
RAGGED OR INDUSTRIAL SCHOOLS.

(From the Scotsman.)

A meeting of the gentlemen who have consented to act on the general committee in connexion with the proposal of the Catholics of Edinburgh to establish an Industrial School, was held in Gibb's Royal Hotel. Among those present we observed Lord Murray; Bishop Carruthers; Rev. Mr Rigg; Charles Neaves, Esq., advocate; John Thomson Gordon, Esq., advocate; James Malcolm, Esq., S.S.C.; W. B. D. D. Turnbull, Esq., advocate; Angus Fletcher, Esq., of Dunans; George Brown, Esq.; James Gordon, Esq., Leith; Robert Gordon, Esq.; James F. Gordon, Esq., S.S.C.; John Boyle, Esq.; Charles Hargitt, sen., Esq.; M. M'Mahon, Esq.; M. M'Garvie, Esq.; George Fenwick, Esq.

BISHOP CARRUTHERS, upon taking the chair, said—After seeing the resolutions of the General Committee for the management of the Ragged or Industrial Schools, we felt very much dissatisfied with them, and in consequence a meeting was held of the branch of the Catholics of Edinburgh, at which these resolutions were passed:—“1st, That the Catholics of Edin-

burgh cannot but cordially rejoice at the general effort now making to provide the means of education for the poorer and hitherto more neglected children of the community. 2d, That by the details of the measures condescended on for carrying out the foresaid laudable object, the Catholics as a religious body find themselves, however, virtually excluded from any participation in the benefit intended by the contributors to what have been termed the 'Ragged Schools.' 3d, That in consequence, the Catholics aforesaid have come to the resolution, in addition to their two schools already numerously attended, of opening as yet another school for the poorest and most destitute children of their community. But at the same time, they resolve that the organisation of said school shall be such as not to exclude the children of other creeds from receiving the benefit of such secular education as will therein be given. 4th, That considering religious instruction to be an essential element in all wholesome education, the Catholics will deem it a sacred duty to provide such instruction for their own children, while at the same time a facility will be given for the children of other creeds receiving such religious instruction as their parents or pastors may judge proper to communicate. 5th, That in order to show their complete impartiality and the liberality of their intended measures, they propose that the general committee for superintending this educational measure shall be composed both of Protestants and Catholics; and that in consequence the following noblemen and gentlemen shall be requested to act as members of said committee." (Then followed the names of the proposed committee.) After reading these resolutions, Bishop Carruthers went on to say—We felt exceedingly dissatisfied with the resolutions of the General Committee of the Industrial Schools, in so far as regarded religious instruction. It has been said in reference to the resolutions of that committee, that there would be no education given but what any child, of whatever creed, could receive. I hold that proposition to be utterly impracticable. It is impossible to give religious instruction that will be equally agreeable to people holding different religious beliefs. There are difficulties which start from the very beginning of all religious instruction, and which lead to discussions without end; and therefore it is impossible to associate with secular education religious instruction for children of different creeds that will be acceptable to the parents and pastors of these children. It would consequently be better entirely to exclude religious instruction, than that it should be mixed up with secular education. What we propose, then, is, that nothing but secular education shall be given in the school, and it will be a very elementary process at the beginning; but in a separate room, or at a separate hour, when the secular education is not going on at all, and when there may be no children but such as are Catholics present, we propose that religious instruction should be given. By this means I think religious instruction can be given in an honest way; but I hold that it cannot be given otherwise. Holding these views, we deem it impossible that the plan proposed for conducting the schools alluded to can be carried on in a manner satisfactory to the great bulk of the Catholic body. Children are gathered into these schools, for instance, whose parents, it may be, are very profligate, very careless, and very immoral. These parents are not to be allowed to judge of what is done in the school—they are not to be allowed to decide on the kind of religious instruction that is to be given to their children. That is to be left to be determined by persons who are not Catholics. The children are to be placed under the management of the persons who take charge of

the school; who are said to come *in loco parentis* to these children. Now, this is avowedly allowing Protestants to come *in loco parentis* for children who are Catholics. Then, there is the case of orphans—the orphans of Catholic parents—and is it not, I ask, a consideration with Catholics that their children should be taken charge of by Catholics, and brought up in the religion which their fathers and mothers professed, and in the belief of which they died? These are the objections which we take to the plan of the general committee of the industrial school. I have no doubt that the persons who form that committee are exceedingly worthy, respectable, and honest men, and that they truly desire to carry out the plan which they have laid down in an honest manner; and while I have as little doubt that they will desire to appoint a teacher to this school who will act in the same honest way, it is clear, nevertheless, that the Catholics have no guarantee with regard to the teacher. He may teach what he likes, because the committee cannot be always there to check him. The only parties that can complain against him are the children; but it is not likely that they will make complaints against the teacher; and then, when the evil is done, it is not so easily remedied. There is, besides, not a single Catholic allowed to be on that general committee; at all events, they have not been named on it. They are excluded and dismissed from the consideration of the school altogether; they are not supposed to be competent to take any charge of, or to have any business with, the education given in the school; and, therefore, the children are to fall entirely into the hands of those who are opposed to us in their religious views. These are considerations which have an important weight with us; and as we deem it necessary to do what we can to take charge of our own children, we are resolved to conduct our proposed school on the footing that no religious instruction shall be given when the children are together; that they shall either receive it elsewhere, or at an hour when the secular education is not going on. We will leave it to the proper parties to give this religious instruction at such times and in such a manner as may be found most convenient; and as we have already taken two school-rooms, one of them can easily be used for the purpose of giving religious instruction. This is the general arrangement which we wish to make in regard to our school, but we have done nothing as yet. We are here to receive the directions of the committee that may be appointed. I have considered it proper to mention the objections which we had to the resolutions of the general committee of the Ragged or Industrial Schools, in order to show the necessity we were under to adopt those measures which we now wish to carry out in the organisation of our school. Bishop Carruthers then mentioned that letters had been sent to the various gentlemen named at the meeting of the Catholics to act as a general committee; and answers had been returned from nearly the whole of them agreeing to act. He would take the liberty of reading the letters that had been received from the Earl of Stair, the Lord Provost, Sir Thomas Dick Lauder, Robert Chambers, Sheriff Jardine, the Rev. Mr Guthrie, and the Rev. Mr Millar. Lord Stair stated that they were quite welcome to put his name on the committee; and that he considered the resolutions adopted at the meeting of the Catholics to be excellent. The Lord Provost said,—"I rejoiced when the community resolved to provide instruction and training for destitute children, but regret that differences on theological questions have led to differences of opinion as to the mode of conducting the schools, and that, consequently, there is every probability of two rival institutions. In these

circumstances, it appears to me that I shall best discharge my duty by assisting both—not that I consider Christian faith as a matter of indifference, but because I am unwilling that my own views of religious truth should prevent the communication of benefit to others. I may at the same time add, that I am not without apprehension of evil consequences from the extensive scale of operations seemingly contemplated by the promoters of the schemes, especially as food is to be provided as well as education. I have all along recommended that a commencement should be made upon a small scale, which might be extended as circumstances required.” Sir Thomas Dick Lauder said, “I beg to assure you that I consider the Roman Catholics of Edinburgh have done me high honour in naming me as one of a committee for superintending an educational measure emanating from them, which exhibits on the face of it so much liberality and impartiality in regard to sects. I therefore can have no objection to my name remaining on the list of the committee, except that I fear that my present state of health, and my official duties, must render any real service on my part, either now or afterwards, very hopeless. I have already expressed my sentiments pretty strongly on the subject of Ragged Schools. I continue to cling to the hope that schools may yet be established, on so great and so thoroughly liberal a principle, that all religious creeds and professions whatsoever may be brought within their pale; for I feel quite persuaded, that it is only by the concentration of the energies—and above all of the money—of all sects towards one and the same object, that the matter can be carried out on such a scale as to be really useful.” Mr R. Chambers said, “his brother was at present travelling on the Continent; he believed, however, that he might take it upon him to give his consent to his brother’s name remaining on the list of the committee. A subscription of L.5, 5s. would be given in the name of W. & R. Chambers, as soon as the scheme had been matured.” Sheriff Jardine said, “he had lately paid a subscription for these schools, and in so doing he certainly understood that they were to be available to the children of all poor persons of any denomination, without distinction as to religious persuasion. But he regrets to find that they have been placed on such a footing as, by implication, may exclude the children of poor Catholics from the advantages of these schools, of which they stand so much in need. He is not without hopes that some arrangement may yet be adopted which may remove the objection of Catholic parents, by confining the instruction of the children entirely to secular objects, leaving one day in each week free for their religious instruction, or, if there are to be different schools, by placing certain of them under the charge of Catholic teachers. He cannot help thinking that if all parties set seriously to work fairly to accomplish this most desirable object, it might surely be attained; but if it should be found to be impracticable, he coincided entirely in the spirit of the resolutions of which he had been furnished with a copy by Bishop Carruthers, and would be most happy to be a member of the committee to carry them into effect.” The Rev. Mr Millar said, “he was obliged to beg that his name be not placed upon the committee of the proposed school to which the bishop’s request referred; but, well aware that there were large, and at present largely increasing numbers of children of the Roman Catholic community, requiring such advantages as the ragged school system was designed to secure, he was glad to find that some provision was likely to be made in favour of such poor and destitute children.” The Rev. Mr Guthrie said, “With every disposition favourably to entertain the proposal to which the bishop’s no-

referred, he had found it necessary to decline it, as Bishop Carruthers would see by a letter which he (Mr G.) had inserted in the *Scotsman*."

Mr FLETCHER of Dunans said—Bishop Carruthers has so well explained the grounds of the objections entertained by the Catholics of this city to the regulations by which it is proposed that the ragged or industrial schools lately instituted are to be conducted, that I feel it almost unnecessary to trespass on your attention. I felt extremely anxious, if possible, to come to some arrangement on the subject: but, taking up the resolutions of the general committee, I must say that they are not such as I can conscientiously subscribe. After reading the statement issued by the acting committee, I really think it cannot be supposed that we are very unreasonable in refusing our sanction to these schools. With regard to the religious instruction which is to be given to the children, the statement says, it is provided "that on Sabbath the children shall receive food as on other days, and such religious instruction as shall be arranged by the acting committee." Again, that "the committee feel that they cannot hope for a blessing on their schools if religion is not the pervading principle of the instruction given to the children. The instruction on the Lord's day is conducted on like principles as on week days, though, of course, it bears a more purely religious character. In order to meet the case of those parents who may have conscientious objections to their children receiving the more special religious instruction communicated on Sabbath, or attending public worship with the teacher, provision is made that such parents, provided they are in a condition to be intrusted with the care of their children, shall be allowed to withdraw them for the purpose of attending their own place of worship, of whatever denomination." And, farther, it is observed, "that an institution of this kind, intended to provide a home, food, moral and industrial training, as well as the ordinary branches of scholarship, for children otherwise utterly destitute of all these, is by no means on the same footing with ordinary day-schools, in which applicants may select the branches they may wish to attend, and cannot therefore be judged of on the same principles." I do not know whether the meaning of this is, that those poor Catholic children who are taken there, and receive food, a home, and moral and industrial training, are not to be so fastidious as to the nature of the religious instruction that they will receive, as if they were attending an ordinary day-school; that they must be too happy in receiving that food, and that lodging, to object to such religious instruction as may be appointed to be given. The statement next asserts, that "the committee view themselves as not in the position of mere ordinary instructors, but as coming, in the great majority of cases, in the place of parents, with regard to the temporal as well as spiritual interests of the children. As parents, they cannot throw off the responsibility attaching to them of enlightening the minds of the children; and in so doing, they cannot but give them that instruction which is best calculated to reclaim the children from the miserable condition in which they are found. It would be utterly ruinous to the plan, and defeat all its benevolent purposes, especially considering the criminal and vagrant habits of the children who are to be benefited by it, if any other system were adopted than that of subjecting them all to the entire moral and religious discipline—simply based upon the Word of God—which it purposes to bring to bear upon them." Now, in reference to this school, I cannot help thinking it particularly unfortunate, that in establishing it, and in framing the constitution, or

in framing the resolutions which were supposed to be based on the constitution, it never occurred to these gentlemen to call into their counsels a single Roman Catholic. Why, what were they doing? They were providing a school for the instruction of the poor and destitute children of the city. Now, a great proportion of the poorest and most destitute of these are Roman Catholics; many also are orphans; and I have no hesitation in saying, that a much larger number of those who are orphans happen to be Roman Catholics than belong to any other persuasion. These gentlemen were anxious to provide instruction for these Roman Catholics, and, I have no doubt, honestly and sincerely anxious. They were anxious to provide such instruction as these children can conscientiously receive. The question then comes, What regulations should be enforced? One would imagine, that in the framing of these the advice and opinion of some Catholic, either lay or clerical, would have been of use; more especially as a school was being established for the instruction of a class, the majority, or, at all events, a large number of whom were Roman Catholics. And, moreover, as it was to be a school not only for instruction in secular matters, but for religious instruction, one would have thought that it would not have been too much, if, in framing the regulations upon which it was to be conducted, at least in so far as the religious instruction was concerned, they had taken the counsel or opinion of some Catholic upon the subject. I cannot imagine why it was that this was not done. I can only attribute it to one of two causes. Either that there does not exist in Edinburgh any Roman Catholic of sufficient intelligence, or education, or position in society, to render his opinion a matter of any consequence whatever. That is one view of the case. But there is another view: it is this, that these gentlemen may, from the outset, have resolved to frame regulations which would not be agreeable to Roman Catholics; and therefore they may have supposed, that by calling into their counsels Roman Catholics, they would be placing men there who could not sanction their regulations; and, consequently, instead of the school going on harmoniously, it might prove altogether abortive. I am disposed to think that is the view on which they may have acted. Reasoning, as they do, that these schools are not like common day-schools; that the children are not in the situation of children who can provide education; and, having formed their constitution in this honest spirit, they say, we will allow Catholics to take it or not as they think proper; we will not ask one Catholic to act on the committee; we will frame a set of regulations, and if any Catholics be so unreasonable as to object to them, why, in that case, they will be the sufferers, and not we. If there had been any Catholics in the committee, there might have been less objection to the proviso made by the committee as to such parents as were in a condition to be intrusted with the care of their children, being allowed to withdraw them on the Sundays for the purpose of attending their own place of worship. It appears, then, that in the case of every Catholic child who is an orphan, and in the case of every Catholic child whose parents are declared to be profligate, they are not only to receive the regular religious instruction given in this school, but the special religious instruction given on the Sundays. I conceive that I do not require to say any thing farther on that subject. To the possibility which I have supposed, of those who set on foot these industrial schools being actuated in what they did by the consideration that there was no Catholic in Edinburgh fitted to

counsel them on the subject, I think some countenance is given by the passage which I shall read from the statement of the committee, and which I wish to go forth to the citizens of Edinburgh without comment, because I am willing to rest my case on their decision. In this statement, the committee wish to show that the regulations are not tainted with any sectarian spirit. Now, this is a part of that statement, and you will judge whether or not it supports the allegation that they are not tainted with a sectarian spirit, when taken in connexion with the fact that not a single Catholic was named upon the committee, or consulted as to the instruction which was to be given in these schools. "The religious instruction conveyed," says the statement, "at these schools must necessarily be of the most simple and elementary kind, so as to be adapted to the tender years and gross ignorance of the children. Its entire freedom from all sectarian bias is effectually secured by the superintendence of a committee impartially selected from the various leading religious bodies composing the great bulk of the community." Impartially selected from the religious bodies who form the great bulk of the community! Is it not a fact that the Catholic children form the great bulk of those for whose benefit these schools were called into existence; and yet not one Catholic is on the committee! I put it to you whether a committee appointed to superintend schools for the instruction of a class of the community—and that class composed chiefly of Roman Catholics—can be said to be impartially selected, when you do not see one Roman Catholic upon it? We are quite willing that the impartiality of this committee shall be tested by the fact, whether it is or is not selected impartially from the "various leading religious bodies composing the bulk of the community." I have only again to express my regret that it did not occur to these gentlemen, high-hearted and honourable men as I deem them to be, to call into their counsels some Roman Catholic, who could have told them frankly and honestly how far he concurred with them and how far he dissented from them. Had that been done, what has taken place might not have occurred; at all events, it would have shown that they intended to give such instruction as Catholics could conscientiously receive. I trust, notwithstanding what has happened, that we shall be able to establish a school free from all sectarian bias; and I trust also that, in the selection of our committee, it will be seen that we have acted on the broad principle of entire freedom from sectarianism. (Hear.) Gentlemen who read the lists of the two committees will be able to judge which is most entitled to lay claim to impartiality. I hope it will not be supposed that, in what we have done, we have been actuated by any feeling of jealousy, but simply from the feeling that we could not sanction regulations, the effect of which would be to surrender that faith which we so highly prize, and which is often, as regards these poor children, their only inheritance. (Hear, hear.)

BISHOP CARRUTHERS then made a few remarks on what he called the spurious zeal of the present day, as compared with the feeling which existed a few years ago. Then there was no difficulty about education. Then there was no word about religious instruction in Protestant schools. Then there was no word about the Council of Trent, the Westminster Confession of Faith, or the Thirty-nine Articles. Then they all learned their A B C together, as well as to write and to cast up accounts, with some smattering of Latin or Greek, together with the elements of geometry; but there was

no word of religion at all. They were all perfectly agreed with one another. But that time was gone past, and a new kind of spurious zeal had come into the country, which was unfortunate, perhaps, because it had a tendency to extend feelings of hostility and bitterness throughout society. He could assure them that in all their instructions, whether of children or of people, they invariably inculcated charity to all mankind as the first principle of religion.

Bishop Carruthers then vacated the chair, after a vote of thanks had been tendered to him. The meeting then unanimously called upon Lord Murray to preside, which his lordship at once acceded to.

LORD MURRAY said he supposed that the chief business now before them was to appoint a small committee to frame regulations. He would suggest the propriety of having a committee of ladies to act as visitors. They would be much the better of such a committee, composed both of Protestants and Catholics; for while it would secure greater efficiency and care in the management of the school, it would have the effect of creating confidence in their operations.

This suggestion was most cordially received.

MR NEAVES, Advocate, then proposed that a small committee should be appointed to draw up regulations for the organisation of the proposed schools, more particularly as to the manner in which religious instruction should be communicated to the children. He suggested that these rules should be framed in the clearest and plainest way, so as not to leave the slightest room for doubt or misapprehension as to what was proposed. He was persuaded that some of the misunderstanding which had arisen in connexion with the other schools was caused by the want of a distinct avowal at the outset of the principles on which they were to be conducted—namely, that the promoters could not reconcile it with their conscientious opinions to have these schools conducted on other than Protestant principles. He took that to be, to all intents and purposes, the resolution to which they had come. Let them, therefore, having such an example before them, not proceed vaguely to work, so as to give rise to misrepresentations or misunderstandings. (Hear, hear.)

THE REV. MR RIGG, in seconding the motion, said it was of the highest consequence that the committee should lay down such rules as there could be no doubt or dispute regarding, so as to show that there would be no tampering or unfair dealing with the children attending the school.

The motion was unanimously agreed to, and the following gentlemen (four Protestants and three Catholics) were named as a committee to draw up the proposed regulations:—Lord Murray; Mr Neaves, advocate; Mr Thomson Gordon, advocate; Mr Lindsay, principal clerk of session; Mr Turnbull, advocate; Mr Fletcher of Dunans; and Mr Boyle.

A committee was then named to fill up the vacancies in the list of the general committee, and to make the necessary preliminary arrangements. Mr J. F. Gordon, S.S.C., was appointed interim secretary; and Mr R. Gordon, Bank of Scotland, and Mr Lindsay, principal clerk of session, joint interim treasurers.

MR THOMSON GORDON, Advocate, then moved a vote of thanks to Lord Murray for his conduct in the chair; and in doing so, took occasion to state that it had been his earnest hope and expectation that some broad and liberal basis would have been devised on which parties belonging to all religious denominations could have worked harmoniously together in carrying out such a benevolent work. But after what had occurred, he was

opinion that the Catholics of Edinburgh were obliged to take the course that they had done. He had looked at the proceedings of the other institution; he had read the statement which had been put forth by the committee, and also the speeches made in corroboration or explanation of that statement, and he was bound to say that he thought no course was left to the Catholics of Edinburgh except to found schools for themselves. He wished to make this statement, because one was apt to be misapprehended in joining either institution; and therefore he wished it to be clearly understood that he did not join that institution merely because it was a Catholic one, more than he had not joined the other merely because it was a Protestant one. He would be most happy to lend any aid in his power to this institution, because he conceived it to be honestly founded on those principles which, if fairly carried out, would make the application of the broad principle of charity perfectly easy and satisfactory to all. (Hear.) Mr Thomson Gordon concluded by saying that he did not think that there could be any thing more simple than to make an arrangement by which secular and religious education could be given to the children attending these schools in a way that would be agreeable to all.

MR TURNBULL, Advocate, seconded the vote of thanks to Lord Murray, which motion having been cordially approved of, the meeting broke up.

REQUISITION TO THE LORD PROVOST.

Edinburgh, June 14, 1847.

To the Right Honourable the LORD PROVOST
of Edinburgh.

MY LORD,—We request that you will call a Meeting of the Subscribers to the Industrial Schools.

Our object is to have it clearly ascertained whether the Schools to which we have subscribed will be conducted on a system which must effectually exclude Children of the Roman Catholic, or any faith which differs from that of Protestant teachers.

We have the honour to remain, my Lord,

With much respect, your humble servants,

G. T. Mackenzie.
William Gregory.
Stair.
J. G. Craig.
John A. Murray.
J. Cuninghame.
F. Jeffrey.

J. G. Gibson-Craig.
J. R. Stodart.
Jas. Mackenzie.
J. H. Burton.
Thos. Stewart Traill.
Patrick Irving.
Chas. Maclaren.

Edinburgh, June 14, 1847.

To the Right Honourable the LORD PROVOST
of Edinburgh.

MY LORD,

We request that you will call a Meeting of the Subscribers, and of persons who desire to subscribe, to Industrial Schools.

Our object is to have it clearly ascertained whether the Schools will be conducted on a System which must necessarily exclude Children of the Roman Catholic, or any faith which differs from that of Protestant Teachers.

We have the honour to remain, my Lord,

With much respect, your humble servants,

James Simpson, Advocate.

John Brown, M.D.

J. Ivory.

Dunfermline.

Henry Marshall, M.D.

Robt. Cox, W.S.

R. Chambers, Publisher.

Arthur Mair, 29 Abercromby Place.

Geo. Combe, 45 Melville St.

James Donaldson, Advocate.

James Malcolm, S.S.C.

Wm Ivory, W.S.

John Patten W.S.

John Jopp, W.S.

G. Young, Advocate.

In terms of the foregoing Requisitions, a MEETING will be held in the Large Room of the ROYAL HOTEL, Princes' Street, on Friday the 2d July, at Two o'clock.

ADAM BLACK, Lord Provost.

Edinburgh, 26th June 1847.

THE RIGHT HON. LORD DUNFERMLINE TO LORD MURRAY.

Colinton, Wednesday, 23d June 1847.

MY DEAR MURRAY,—I observe that you are one of a small committee that has been appointed to prepare the Regulations for the conduct of the proposed Catholic School for the instruction of destitute children. It is most mortifying to find that a scheme which proposed to furnish instruction for destitute children of *all Sects*, has ended in an inevitable breach, and has left to the friends of real toleration only a choice of Sectarian Schools.

Various objections may be justly made to the scheme of the Protestant school. I shall advert only to *one*. When it is proposed to find food as well as instruction for destitute children, a strong temptation is held out to parents as well as to the children, to merge all other considerations in the desire to participate in these advantages. Those who propose such a scheme, whether they be Protestants or Catholics, are necessarily exposed to the suspicion that there may be a latent desire to encourage proselytism by means which cannot be too strongly condemned. Such suspicion may be unfounded, but the public are entitled to say that they will not be satisfied with professions, and to insist on the establishment of rules and regulations, sufficient to afford the best guarantee against such an abuse. The objection which is made to the Protestant scheme as being defective on this ground, seems to me to be unanswerable.

You have undertaken a delicate and responsible duty. If, by good and honest management, you can raise the proposed school to the importance which it may acquire, you and your colleagues will have rendered an invaluable service to the country. The question of Education has now been fairly

launched, and will probably continue to be agitated until the truth is established. I agree with Bishop Carruthers, who is reported to have said, "that it is impossible to give religious instruction that will be equally agreeable to people holding different religious beliefs." In any national system of Education, the State ought to give secular, and ought not to give religious instruction. This opinion is clearly gaining ground, and as I never doubt that the truth will prevail in a country where there is free discussion and a free press, so I do not doubt that in the result there will be a system of National Education established, based on the principle that secular instruction is the duty of the Schoolmaster, and that religious instruction is the duty of the Parents, and of the Pastors of the Parents. Until that principle is established under proper regulation, we shall have neither religious peace, nor the people so instructed as to enable them to exercise their civil rights usefully and with intelligence. The country cannot be in a safe state unless intelligence keeps pace with the extension of civil rights, and of political power conceded to the people. Secular instruction, when taught according to the models which experience has approved, inculcates and enforces by reverence for religion those moral principles and virtues which are common to all sects, leaving only to Parents and their Pastors to train their Children in the tenets of that religious creed to which they belong. In the case of your proposed Schools, there may be many Children who are orphans, or whose Parents are persons to whom no portion of instruction can be confided, and therefore provision must be made to meet such cases; but no doubt you will anxiously provide that the children shall be brought up in the faith of their Parents, wherever that can be ascertained. In all other respects, I should think that you might come very near to the principle which I have contemplated as applicable to a national system. At first, your teaching may be very elementary, but if you make a firm footing your scheme may be extended.

The schism between the two Schools is one of the symptoms that mark that secular Education, as I have explained it, has found friends and supporters. I could have wished to have seen a scheme proposed that did not partake of the Sectarian origin either of Protestants or Catholics. The Catholics have come forward, and occupied the ground with liberal professions, confirmed by liberal practice, as illustrated in the selection of the Committee of which you are a member. You and others have done wisely in aiding them, as, after such proofs of the sincerity of their professions, it is just to give them a fair trial by giving them cordial support. These movements are the preludes to a great and an important struggle, and I believe the cause is safe in your hands—because I believe that you will bear in mind that no temporary advantage is a compensation for a sacrifice of the least portion of principle, and that on the contrary ultimate success can only be commanded by maintaining your principles in all their purity, and carrying them out to their legitimate consequences. Yours very truly,

(Signed) DUNFERMLINE.

LORD JEFFREY TO THE LORD PROVOST.

Craigcrook, Thursday Evening, 1st July 1847.

MY DEAR LORD PROVOST—My health will not allow me to be at your meeting; but there will be no one there more truly anxious for its success.

I must confess, however, that it was a great mortification to me—and will ever be a cause of regret—that it should have been found necessary

thus to set on foot a new Association for carrying into effect the objects which I certainly understood to have been contemplated in Mr Guthrie's beautiful and admirable appeal, and that I was not in the least prepared for those recent proceedings of the Committees to which their promotion was entrusted, by which (whatever may have been intended) it is now apparent and undeniable that a large and very necessitous portion of those for whom such schools were required will be practically excluded from the benefit of them.

I can not and do not presume to question the perfect purity of the motives by which such men as Mr Guthrie, Mr Sheriff Speirs, and their many excellent associates, must have been actuated; nor can I doubt that, under their management, much good will still be effected, though in a far narrower field than that which I expected to see profiting by their zeal, wisdom, and charity. I do not repent, therefore, in any degree, that I had placed a moderate subscription in their hands, before I was aware of the partial disappointment that was impending; and I do not mean or wish to withdraw any part of that subscription.

But when I find men so eminently liberal, conscientious, and judicious, unable to devise any plan for so combining religious with secular instruction, as to avoid offending and alienating others as liberal, conscientious, and judicious as themselves, I must say that I am confirmed and *riveted* in the conviction I have long entertained, that no such combination is possible in the public teaching or administration of any school to be supported by the public at large, or by contributions from all classes of the community; and hold, indeed, the same principle to apply to all endowments or grants in aid of such schools, by the general Government of the country. In so far as they are public or general schools, to which the children of all communions are entitled and invited to resort, I think they should aim only at imparting secular instruction, and that their ordinary teachers should meddle with nothing beyond.

It will not, I trust, be inferred from this, that I think lightly of the importance, or indeed question the absolute necessity, of early religious instruction. On the contrary, I am decidedly of opinion that no merely intellectual training would be of any value without it, and might often, indeed, be positively pernicious; and so deep is my conviction on this point, that I should not object to see it made *imperative* on the parents (or patrons) of all the children sent to these schools, to show that adequate provision had been made for their training in religious knowledge and feelings. But the difference between this and that secular information to which I would confine the general or public teaching, is, that the latter may be best given in common, and at one and the same time, to all who stand in need of it; while the other can never be given, either in peace or with effect, except to each sect or communion of religionists apart.

Why this should be so, or how it should have proved so impracticable to contrive some system of Christian instruction so elementary, and so pure from topics of controversy, as to be acceptable to all who are Christians, it is not for me to explain. But it is enough that every day's experience, and the proceedings that have led to the present meeting, afford *absolute demonstration* of the fact. And it is upon this conviction that the experiment of keeping the two kinds of instruction entirely separate, and undertaking only the secular department in the public schools, is, as I understand, to be recommended to the meeting.

In this recommendation I most cordially and earnestly concur; and cannot but hope that, if wisely conducted, it may set an example which the

growing conviction of reflecting and observing men will soon cause to be followed in every quarter of the land.

I take the liberty of annexing a draft for £25 as my present contribution to the undertaking, and am always,

My dear Lord Provost, very faithfully yours,

F. JEFFREY.

LORD MURRAY'S STATEMENT TO THE MEETING IN THE MUSIC HALL,
ON 2D JULY 1847.*

LORD MURRAY said—I feel I have undertaken a very painful and difficult duty—that of expressing the opinions of those—many of whom have not been able to attend—who addressed the requisition to your Lordship calling this meeting. It is peculiarly painful to me to differ from friends with whom I have agreed upon all subjects, for a great many years, with not a shadow of difference; yet, in the management of this charity, I must avow with regret that I differ entirely from them; not that I mean to say that it may not do good, to which I will afterwards refer, but that it will be in a more limited degree than according to my sanguine views, when I attended a preliminary meeting, at which I had the pleasure of meeting Mr Guthrie. What I then sanguinely anticipated, I feel with pain and sorrow I can no longer hope to see accomplished, at least to the same extent as I expected at that time. I am anxious to confine my observations to the shortest possible compass; and I am greatly assisted in this by a statement which I understand is in the hands of every person subscribing to these schools, and which I received yesterday by post. It is the statement of the Acting Committee of the Association for establishing Ragged or Industrial Schools. I think that with this statement I can agree in most points; and this brings me exactly to the point of difference. In this statement it is said that the religious instruction conveyed is to be of the most simple and elementary kind; and its entire freedom “from all sectarian bias is effectually secured by the superintendence of a Committee impartially selected from the various leading religious bodies composing the great bulk of the community.” Here are two most important points laid down, with which I entirely agree. I entirely agree that the religious instruction to be given in this school ought to be free from all sectarian bias. So far there is no difference between me and my honourable friends on the other side of the platform. I equally agree as to the wisdom of the mode in which it is proposed to do it. It is said that it will be “effectually secured by the superintendence of a Committee impartially selected from the various leading religious bodies composing the great bulk of the community.” There could not be a better mode devised of securing freedom from sectarian bias than that of selecting from all the religious bodies, composing the great bulk of the community, persons for the Committee of Superintendence. So far we are perfectly agreed. The only question comes to be one of fact—a question of fact which I never anticipated—and it is, whether persons have been selected impartially from every religious body composing the great bulk of the community, in order that they may form this superintending Committee? If they have been so selected, all is well, and I have no objection to make. But if there is one religious body from whom no person has been selected to

* This is taken from the corrected report of the proceedings of the meeting published by Mr Elder. Being inserted here merely as an explanatory statement, all laudits, or other indications of the manner in which the speech was received, have been expunged.

form a part of the Committee, that religious body or sect, it is evident, is placed on a different footing from every other sect forming part of that Committee. And if that sect happens to have belonging to it a great number of poor and destitute children, then the exclusion is still more marked. That body having a large number of destitute children, why should it not, like the other sects, form a source from which members of Committee may be selected? Is it not treated with contumely and exclusion, if no person can be selected from it to be placed on that Committee of Superintendence? It must either be considered as not entitled to the character of a religious body at all, or composed of persons so utterly despicable—so wanting in respectability—that not one individual can be found among its members fit to be placed on the Committee, in order to give security against the prevalence of sectarian bias. That is the security held out as actually attained; for it is said in this statement of the Acting Committee, that the entire freedom “from all sectarian bias is effectually secured by the superintendence of a Committee impartially selected from the various leading religious bodies composing the great bulk of the community.” Has that been the case? There is a sect known in this country—one to whose tenets I feel no partiality—one to which, as far as religious opinions go, my sentiments are most opposed, but which still I must acknowledge to be a religious body, which has long existed, and which has a great number of destitute children belonging to it who would be fair subjects of admission to this school. The body to which I allude, I say so directly, and at once, are the Roman Catholics. I have no sympathy with the Roman Catholics in religious views. I differ from them entirely. I regret our religious differences; but still I must acknowledge that they are a religious body; and why should they not have the same security against sectarian bias which is given to every sect of Protestants? Are they not exposed to greater risk? Do not we Protestants differ from Catholics more than we differ from one another? I hope that we agree better with each other in our religious views than we do with them; and yet security is given to every sect of Protestants, and no security whatever is given to Catholics in regard to these schools. Every Protestant sect affords persons to be placed on this Committee; but the unfortunate condition of these Catholics, is such—at least in the minds of those who selected that Committee—that there could not be found one single individual to be placed on that Committee, so as to protect the Catholic children—to give them that protection which, as expressed here, is the security to be given to every branch of Protestants against sectarian bias. I know that many of my friends think that the Catholics have no right to complain—that they are very unreasonable. It may be difficult for me and my friends to bring ourselves to think that Protestants are ever wrong, or that Catholics are ever right; but in order to come to a right opinion in this matter, I must reverse the case, and, putting the Catholics where the Protestants are, I suppose the Protestants to be in the same condition as the Catholics are here. Now, I will suppose that, instead of this occurring at Edinburgh, something similar to it, at one time or other, occurred at Dunkirk—that there was at that place a great number of wretched children, in a deplorable state of ignorance and destitution—that a great many of them were Protestants, who, with their parents, had flocked there from various States of Protestant Germany—and that an amiable Roman Catholic clergyman, of great genius, who united the eloquence of Bossuet and Massillon with the benevolence and enlightened principles of Fenelon—and I assure you I cannot allude to!

Guthrie, and say that he does not unite these excellences to all the graces of a Protestant clergyman—had published a most impressive and admirable discourse addressed to the public of Dunkirk, pointing out the misery and destitution of these children, and calling on all the inhabitants to unite, in order to give them education, religious instruction, and food; and a Committee is appointed on the most liberal principles, to carry his views into effect. Well, the Fenelon of Dunkirk goes to Paris; and, in his absence, the Committee proceed to make their selection. Whom do they select? They select a Committee from all the various classes of Catholics; but they cannot find one single Protestant in Dunkirk to put upon the Committee of Superintendence. Nay, although a most respectable individual expressed his opinion that there should be a communication entered into with the Protestant clergy of Dunkirk, yet no communication was made to the Protestant clergy there, with regard to any one of the arrangements. They were treated as if the Protestants had no clergy. I put it to all Protestants present, if in these circumstances we had been at Dunkirk, and there was such a school proposed—proposed, I say, with the greatest eloquence, and the most enlightened benevolence, for I do not impute any blame to Mr Guthrie—I ask, whether any Protestant could possibly approve of sending his children to these schools, more especially since it was declared that religious training was to form an inseparable condition of his children receiving instruction and food. I put the case to all Protestants present—would they submit to their children falling under the domination of Catholics who refused to give Protestants that security which they gave to every other sect of their own persuasion, that the schools should be free from sectarian bias? If that be the case—if no Protestant would submit to that—can we be surprised, when we reverse the case—when we come to the case of the Catholics of Edinburgh—that the Catholics who are here excluded in the manner which I have supposed the Protestants to have been excluded at Dunkirk, and which would not have been submitted to in any kingdom of Europe—can we be surprised that they object to it? They say, “You give security to every other religious body, but you will not give security to us; you give religious instruction as part of the education, but you allow us no control—no share in the superintendence or management of the school;” and, therefore, just as I put the case of the Protestants of Dunkirk, the Catholics of Edinburgh, in conclusion, say, “We will never submit to it.” But has the matter been made any better by the statement issued by the Committee? As I read that statement, I see nothing in it acknowledging even the existence of Roman Catholics. Could any body be ignorant of their existence in this town? So far from this, there was a suggestion made in the Committee to communicate with the Roman Catholic clergy; but that was never done. There was, however, at a recent meeting of Committee at which I was present, and at which I called the attention of the Committee to this subject, a resolution proposed by my excellent friend Mr Craufurd, from whom it is with extreme regret that I differ, and I hope it is the only difference we shall ever have. That resolution was seconded by Dr Alison, whose benevolence and charity are well known, not only in this city, but throughout the whole country. Well, supposing that the General Committee at Dunkirk had passed exactly the same resolution, and reading *Protestants* for *Catholics*, would that resolution have satisfied the Protestants? The resolution, with no other change, would have read thus:—“The General Committee emphatically disclaim all intention of using the advantages held out by these schools as a means of

tempting *Protestants* to the abandonment or compromise of opinions which they conscientiously entertain. The reclaiming of children from ignorance and crime—not their conversion from *Protestantism*—is the aim of the Committee and the object of the schools.” Now, I say, suppose that the Committee of Dunkirk said, “We emphatically disclaim” so and so, with great emphasis and great eloquence, would that eloquence or that emphasis have come in place of facts? They do not mean to tempt Protestants—they do not mean to convert Protestants—they declare that they do not mean to do one or the other. That being the case, why did they not give the same security to the Protestants which had been given to the other sects in Dunkirk, more especially as the Protestants would be most likely to suffer from any collision that might take place? I consider that this would not be met by any resolution to which the Committee of Catholics might come, emphatically disclaiming any desire to convert Protestants. If that would not satisfy Protestants in a similar case, can it satisfy the Catholics of Edinburgh? It is impossible that it should. Can we be surprised that they consider that they are excluded, that they are unjustly and contumeliously treated, and that they have not met with very honourable or proper usage in this matter? I do not impute a bad motive to any individual; I only speak about what is done; and, by necessary inference from what is done, they do seem to be considered unworthy to have any charge or superintendence, so as in any manner to prevent sectarian bias in the religious instruction given to the children. As I already stated, I was surprised and astonished at the resolution which was moved as an answer to what was so well stated by my friends Dr Gregory and Mr Mackenzie on this point. This was not an offer to put any Catholics on the Committee, but a resolution drawn up by my friend Mr Craufurd, eloquently disclaiming any intention to tempt or convert the children of Catholics. Were my friend Mr Craufurd, in whom I have the most implicit confidence, to be present in the school from morning to night, I could depend on every thing that was done being in accordance with that resolution. How is it possible that that security can be given which is held out as a means of preventing sectarian bias? I observe, that in this resolution of Mr Craufurd’s there is an express reference to what has been done at Aberdeen. Now, I was equally surprised at this reference to Aberdeen. Aberdeen, as I understood it, was referred to as clearly establishing, that in such ragged schools religious instruction might be given free from all sectarian bias, and so as to excite no jealousy in any part of the community. I have long taken a great interest in these schools at Aberdeen, though not present in that city; but I happened to hear, with great sorrow and distress, that there was an entire split in these schools, arising, not from a religious dispute between Roman Catholics and Protestants, but between Protestants, the very persons whom we should have expected to agree among themselves—for the girls’ school in Aberdeen was conducted by most zealous Protestants on both sides; but notwithstanding of this, they have all split. The Free Church children went to one side, and the children belonging to the Establishment went to the other, and there was an entire difference. If, therefore, two bodies so nearly allied as they are—differing only on the point of church government, but agreeing in the Westminster Confession of Faith and the Larger and Shorter Catechisms—cannot give religious instruction in the Ragged Schools of Aberdeen without coming to a rupture, how can we expect that Roman Catholics—from whom we differ so much—whose religious opinions

we consider to be erroneous, and whose worship we consider to be somewhat tinged with idolatry—can submit to Protestants giving religious instruction without having some security—some share in the management, which may control a zeal for making converts which some persons may possibly have, though Mr Craufurd has not. No doubt, while the war rages between Protestant and Protestant, the Catholic may feel a temporary security; when he sees them in violent collision about their own small differences, he may expect that they may forget their greater differences with him. But if means have been taken, as it is supposed they actually have been taken, to avoid such differences here, he has not even the safeguard of a certain or probable conflict between these two bodies, who are supposed to be placed in a state of neutrality by the selection of this Committee of Superintendence. The case of Aberdeen, therefore, satisfies me that such schools are not the least exposed to danger from sectarian zeal, which, if it rages among Protestants, is still more likely to prevail between Protestant and Catholic. I am far from wishing to avoid the question as to the instruction that is to be given. I have the misfortune to differ from Mr Guthrie as to the possibility of giving religious instruction to Protestants and Catholics in the same school, free from sectarian bias. Let me put this, the simplest possible case. Phelim O'Shaughnessy comes up to the teacher:—"Please your honour, you have agreed to teach me the Word of God direct and free from taint;—you are acquainted with the whole Word of God." I presume the answer would be, with due humility, in the affirmative. "Then, may a poor boy, who is very ignorant, ask your honour's reverence a question?" Could any Protestant teacher refuse to answer the poor boy's question? "I am very ignorant," says Phelim; "but your honour knows that good Mrs Smith killed a baist last night, and sent the head to the school—and an iligant head it was; and this morning, being Friday, it has been cut down to be made into soup for us. Now, will your honour tell me, is there any thing in the whole Word of God against my eating a small bit of that head this day at one o'clock?" Could any honest Protestant refuse to answer that there was nothing in the Word of God, so far as he knew it, against eating a bit of the cow's head? Yet a Protestant teacher, by giving this answer, would sanction what, according to the Roman Catholic faith, would be the commission of a religious offence. How can a Protestant give religious instruction to the children of both creeds, without being often obliged to say what must offend the faith of the opposite sect? If you do not give that instruction honestly, your Protestantism will be good for nothing. If you do so, you must express your own religious feelings, although you may wish to avoid doing so in an offensive manner. My friends Mr Craufurd and Dr Alison appear, from the motion they agreed in, to have been much impressed with the statement, that no complaints were made by the parents, or by the wretched Roman Catholic children themselves. Whatever is considered as bearing on the question by gentlemen of their ability and knowledge, becomes of importance from that circumstance alone. I therefore request them to consider whether, however great the scruples of Roman Catholic parents or children may be, they will ever state them to Protestants. If they are strong, they have not come to the schools at all; if they arise afterwards, they may discuss them together, or with their priest; but no Roman Catholic will ever unfold his religious scruples to the members of a Protestant Committee. Persons never state complaints without having some expectation of their being understood and appreciated.

A Roman Catholic may ask for charity from a Protestant, and he may obtain it; but he can never expect him to sympathise in his religious scruples. Fifteen Catholic children are said to have come to these schools, while there are at least five or six hundred who ought to attend them. If the mess of porridge and the good education which may be valued at them are sufficient to overcome their objections, they will attend the school and say nothing. If they think that they have done what is against their faith, they will make no complaint to the Protestant, but ask for comfort and consolation from those of their own sect; for it is from them alone that they can receive it. I trust that schools will be established which will give the best religious instruction to Protestants, without interfering with the religious opinions of Catholics—that the Scriptures will be read more regularly and frequently than they have hitherto been usually read in any Protestant schools in this country—and that the religious instruction thus given to Protestants will be better than it could be if any restraint were imposed upon it. I am not qualified to judge how religious instruction should be given to Catholics; that is a matter for Catholics alone to judge of and determine—both Protestants and Catholics keeping in view, in all instruction, the same principles of Christian charity which they both acknowledge. Catholics are as much entitled to judge as to the religious instruction of their children as Protestants: religious instruction ought to be as free in the one case as in the other. Protestants should see that good Protestant instruction shall be given to all the Protestant children; and it ought to be left free to the Catholics to do the same. I do trust that it will be given to both with a spirit of Christian charity which Protestants and Catholics both acknowledge; and the children having received such religious instruction to its fullest extent, I see no reason why they may not afterwards read, write, cipher, or engage together in any branch of industry which may be thought advisable. Lord Murray concluded as follows:—I have no wish to divide the meeting. I am far from saying that these schools, conducted by zealous Protestants, will not do good, but they will not do the same good which I was so sanguine as to expect they might accomplish. I am perfectly satisfied that this meeting cannot alter the constitution of these schools: it is fixed, and, so far, must remain; at least I will not attempt to disturb it. I wish these schools, though under a system of which I do not approve, every possible success. I acknowledge that there is a difference among my friends, not in principle, nor in the application of the principle, for we are perfectly agreed that religious instruction ought to be separated from ordinary education, and that industrial schools for destitute children form no exception to the application of that general principle. Some of my friends, however, will not agree to give any aid to any schools in which that principle is not recognised and carried into effect. I do not, however, consider myself precluded, after asserting that principle in its fullest extent, from contributing in some measure to the Protestant schools conducted by my zealous friends. I will therefore simply content myself with protesting against the course which has been followed, in regard to these schools, by the Committee.

REASONS OF DISSENT FROM THE MANAGEMENT OF THE
RAGGED SCHOOLS.

[These reasons were prepared by Sir James Gibson-Craig. The statements made at the meeting in the Music-Hall, and the resolution proposed by Mr Drummond and adopted, embodying a declaration that the schools were established on exclusively Protestant principles, were held to render it unnecessary for the promoters of the new arrangement to sign such a document.]

1st. Because the fundamental principles on which Mr Guthrie proposed the establishment of Ragged Schools (and on which the unanimous approbation of the great meeting at which it was first brought forward was founded), was, that the schools should be open to all children, without any admixture of sectarian taint.

2d. Because this principle has been abandoned, and the Committee, by resolving to exclude all Roman Catholics from being members of their body, have adopted the principle of sectarianism.

3d. Because all idea of proselytising has been disclaimed; but the Committee, by declaring themselves guardians and as in *loco parentis* of all the children, have vested themselves with a power over these ragged and hungry children, which may become the means of making them proselytes from the faith of their fathers.

4th. Because, while we believe to the fullest extent in the infinite importance of a sound religious education, we concur with the declaration of Dr Chalmers, that the secular and religious education of a number of children cannot be conducted by the same person and in the same apartment, but that the secular education must be conducted by the schoolmasters, and the religious education by teachers acting under the authority of the religious persuasions to which they belong, and that this must be done at separate hours, and in separate apartments.

5th. Because, so far from desiring to expel the Bible from the schools, as has been falsely asserted, our object is to secure the blessings of education founded on the Bible as the word of God, more extensively and more beneficially than can be done in any other way.

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